THE

Relief Society Magazine

VOL. III. OCTOBER, 1916. No. 10.

Daughters of Zion.

Mrs. Ida Bowman Smith.

We are pleased to present to our readers a little resume of the labors performed under the most trying circumstances during the last two years, in the British Mission, by Sister Ida B. Smith, late president of the European Mission Relief Society.

Being the wife of President Hyrum M. Smith, Sister Ida was able to reach the widest possible circle of friends and Saints, as well as having the opportunity to travel about and mingle freely with the scattered branches of the Church in that famous mission.

She was appointed by the General Board as President of the Relief Societies in that mission in 1914, and has spared neither time nor her own strength in the accomplishment of the great work she has been able to do. Gifted with a charming personality, gracious and tactful, her handsome presence has been like a beam of sunshine to all with whom she came in contact.

Sister Smith assumed her labors just at the outbreak of the war, and, naturally, her attention was at once directed to the alleviation of suffering among the women and children of that war stricken country.

It will be remembered by the readers of the *Magazine,* that Sister Edna L. Smith—President of the sister workers in the Salt Lake Temple—was moved upon to raise a voluntary contribution among her associates and friends for the sufferers in the war-stricken countries in Europe. An instant response to her magnetic appeal was made, and within a month, Sister Smith sent several hundred dollars to President Hyrum M. Smith.

This inspirational movement by a devoted woman, no doubt moved the Church authorities to call a general fast meeting which was held throughout the Church, in February, 1915, and which we all know resulted in raising a fund in one day of over thirty thousand dollars.

When the war broke out, President Ida B. Smith at once offered her assistance to the lady Mayoress of Liverpool, and her offer was eargerly accepted. She arranged for the Edna L. Smith Fund to be used entirely for destitute families and the orphan children of the war. The Relief Societies were supplied with materials by the various war-relief British associations and hundreds of articles were made for the use of the soldiers at the front. This relief work continues to occupy our sisters all over Europe in their various societies. Sister Smith has thus come into prominent association with all of the relief committees in England. Especially was she honored with letters of greetings and gratitude from many mayors and heads of official bureaus and Red Cross Societies.

It is impossible to estimate the value and extent of the influence and friendship thus gained by this devoted worker.

From a membership in the Relief Societies in Great Britain of a little over 400, in 1914, in one year there was an increase of over one thousand members. There were 42 branch organizations during the year of 1914. Today there are 99 such branches in the European conference. During the current year, there has been distributed in these branches $3,210.86, while they still have a balance on hand of $1,046.13.

Sister Smith has been a member of the General Board of the Primary Association for a number of years, and has done splendid work in that organization. She is the mother of a family, and has never spared herself in her service to her noble husband, her gifted family, and her admiring friends. Besides all this, she has added her unique and unequalled labors in organizing and carrying forward a magnificent relief work in the British Mission during the past two war-stricken years.

We are told by an eye-witness of the labors performed by this remarkable woman, of a visit she has recently paid to Hull, on her way to Glasgow and New Castle. From there she went to Sheffield and then to Manchester. This was in the first week in this present month, August, and was the beginning of a three weeks' missionary tour taken by Sister Ida, accompanied by her little daughter Geraldine, visiting in the interest of the Relief Societies of the United Kingdom. She had received so many letters from the sisters all over the British Mission, pleading that she come and visit them once more before she left for home, that the president of the mission concluded to make appointments for meetings in each conference, and sent her around the circuit on a final visit to the societies. It required three weeks of constant travel, with meetings nearly every day, but so urgent was the call, that she was willing to undertake the labor.

The president of the mission testifies that "nothing more beneficial to the mission could happen at the present time than the

fulfilling of these appointments made with the women of Great Britain.

Most of the Societies have been, and are still working with the Red Cross organizations in the various cities of Great Britain. They have done good work, and a great deal of it; their labors have been greatly sought after, and appreciated by the Red Cross workers. Many hundreds of articles, in great demand by the British Army and hospitals, have been made and voluntarily sent to the different committees, having in charge the collection and distribution of such needful things. The members of the Relief Societies, everywhere, have found happiness in this work, and have performed it earnestly and cheerfully. It has also had the effect of bringing more of the sisters into closer touch with each other, and has aroused greater activity in all of the Church matters, uniting the sisters together, as perhaps they were never so united before.

To the Lord first should praise be given, for the inspiration to his handmaiden, Sister Edna L. Smith, who began this charitable work, and to Sister Ida, secondly, for her diligent labor among the Societies, is due the main credit for the present splendid condition of the Relief Societies in the British Mission. The mission itself and all the members thereof have been benefited by this work, more even than we can at present understand.

Sister Ida's influence among the sisters, and other members of the Church, as well as among the elders and all others with whom she has mingled and labored, has been truly remarkable. She has been filled with real missionary zeal, and has kept up a voluminous correspondence with the fifty Relief Society organizations in the British Mission itself, and with the thirteen conference presidents of the mission, scattered throughout Europe. She has preached the Gospel to every one with whom she has come in contact—shop people, when buying in the stores; school teachers and music teachers with whom her children have studied; physicians, whose professional services were required from time to time at mission headquarters; prominent and famous English women of the war zones; ministers and other church workers whom she has met; fellow passengers on the trains; widows, and orphans, whom she has sought out and administered to them temporal and physical comfort, made possible by the E. L. S. Fund. Hundreds of the poor and almost destitute children from the slums have had the Gospel preached to them in the most tactful and sympathetic manner by this lovely daughter of Zion. She has borne testimony to the appearance of the Savior, to the Prophet Joseph Smith, and to the Church established in this latter day by the Prophet Joseph. She has been treated most kindly and courteously, and has won the confidence and professed friendship of all who have listened to her, and none have refused to listen. The

attitude of some has been rather doubtful at first, but invariably such people have expressed pleasure in coming to a better understanding of the Latter-day Saints, as a result of these conversations. Naturally, Sister Smith is humbly and truly grateful to the Lord, and gives Him the credit and praise for her countless blessings enjoyed during her mission. Her husband and she have sowed and watered, and the Lord will give the increase.

We congratulate all of our sisters in the British Mission on the splendid work Sister Smith has done, and we honor and appreciate her as the leader and organizer of that work. She is most welcome to Zion. Wherever her feet may turn, may the flowers of peace and love spring about her path, as they always have, during her past life.

A SURE DEFENSE.

Prayer and Love.

Husband, father, worn with cares,
'Mid this busy, rushing life,
Never miss the daily prayers—
Sure defense through all the strife.
Round your wife still place your arm,
Keep that delicate, pure charm
Which to love gave sweetest zest
When you were so young and blest.

Wife and mother, when your heart
Trembles 'neath the weights that form,
True to womanhood, your part
Is to quell the rising storm.
When your calm, sweet voice is heard,
Let it be with loving word,
Helpful, patient, full of cheer,
Prayer and love can conquer fear.

L. LULA GREENE RICHARDS.

Notes from our Secretary Afield.

By Amy Brown Lyman.

It was a credit to the Relief Society to have three of its Board members, who were accompanied by two daughters of President Joseph F. Smith, in attendance at the Home Economics Convention at Ithaca, New York. In addition to going to Ithaca, the Board members were also appointed to visit branches of the Relief Society in the Eastern, Northern, Central and Western States Missions. The party consisted of Emma Empey, Janette A. Hyde and the writer, members of the General Board, and the Misses Emily and Edith Smith.

From Ithaca we went directly to New York City where we received a hearty welcome from President and Mrs. Monson of the Eastern States Mission, and Miss Margaret Edward who is in charge of the Relief Society work there. After securing comfortable rooms near Mission headquarters, arrangements were made for holding meetings in the following branches: New York,

BRIDGE ACROSS STREAM IN WATKINS GLEN
Mrs. Lyman Mrs. Empey Emily Smith Edith Smith Mrs. Hyde

Brooklyn, Baltimore, Philadelphia, New Haven, Conn.; Lynn, Mass.; and Toronto, Canada.

Mrs. Bertha Eccles Wright is President of the New York Society, and Mrs. Isabel Wingrave, of the Brooklyn Branch. Mrs. Eccles Wright presided at the Union meeting of these branches. There were present, in addition to the Relief Society officers and members, President Monson, Secretary John I. Davis and the visiting sisters from Salt Lake City—twenty-two in all. At the officers' meeting both Societies were reported, but at the regular meeting the entire time was given to President Monson and the visiting sisters from Salt Lake City.

Both the New York and Brooklyn Branches are holding weekly meetings, and are following, as nearly as possible, the lessons as outlined by the General Board, particular interest being manifested in the genealogical lessons and the studies on the Women of the Bible.

On account of the scattered condition of the members of these large cities, it is impossible to make a feature of the teachers' work; the officers, however, manage to keep in close, personal touch with all the members of the Society.

One very interesting item reported, was that the sisters are working on a carpet to be used in the new Church that is to be built in Brooklyn.

The little hall where the Latter-day Saints hold service in Baltimore is located just across the street from the Johns Hopkins Hospital, and is very comfortably furnished. The meeting was a combination of Sunday School and Relief Society with forty-two in attendance. Elder Elihu Call presided and after the Sacramental Service, which included a short talk by a very bright Sunday School girl of twelve years, the remainder of the time was occupied by the visitors of the General Board. The Sabbath day was very peaceful, and a spirit of love, union and good fellowship prevaded the assembly so that in spite of the intense heat, the interest and attention were exceptionally good.

Miss Louie O. Thomas, a very capable and charming young lady missionary from Lehi, Utah, presided at the officers' meeting. She has for some time acted as president of the Baltimore branch. Associated with Miss Thomas were the Misses Irene Case and Ella Gibbs, also from Utah. Miss Thomas reported, and it was also very evident that the Baltimore Society is in good condition, the officers and members all showing deep devotion and active interest in the work. Weekly meetings are held and the prescribed outlines followed in the main. While in Baltimore we visited the great Catholic Cathedral which is especially noted because it is here that Cardinal Gibbons has held service for so many years. He still conducts the services occasionally.

At Philadelphia our meeting was held in the Latter-day Saints

hall and was well attended, there being in all thirty-four present, including, besides officers and members, several elders and some investigators. There was a beautiful spirit manifested in the meeting at the close of which we shook hands with all present and had a very interesting informal hour. Miss Edward who came from New York to be in attendance was the presiding officer. Miss Lena Schmidt of Philadelphia is the local president of the branch.

We visited Independence hall, the Betsey Ross home where the first American flag was made by Mrs. Ross, and the Old City Cemetery where Franklin lies buried beneath a large stone slab. His grave is very modest and plain, similar to that of President Brigham Young. We also visited the Old Christ Church and sat in the pew which was used by the Washingtons during their residence in Philadelphia and where Lafayette sat on his occasional visits here.

While the other members of the party were at Brooklyn and Philadelphia, Sister Empey went alone to New Haven. She was met at the station by Elder Lawrence Sloan, son of Thomas and Edna Wells Sloan of Salt Lake City, and was taken to luncheon at the home of Mrs. Carrie Deleware, President of the Relief Society. At the meeting, Sister Empey found two missionary girls, Miss Phelps from Arizona and Miss Norina Moyes of Salt Lake City. The President reported that the New Haven Relief Society, recently organized, had made only a beginning, and she rejoiced exceedingly in the fact that they were the recipients so soon of a visit from a member of the General Board. Her interest in Relief Society work began with her visit to Ogden, Utah, only a short time ago. She reported her Society as greatly interested in genealogical work. Sister Empey gave instructions on the outlines and general plans of the organization. Several of the sisters present also addressed the meeting. A girl, only sixteen years old—Miss Laura Deleware—is the capable Secretary and Treasurer of this Society.

Mrs. Scott, at whose home the meeting was held, is a "Mormon" of the olden times. She was baptized at Kingston, Ontario, Canada, in 1879, by William Seegmiller of Richfield, who came to Kingston at the request of her father-in-law, a member of the Church. For twenty years she did not see an Elder or anyone belonging to the Church, excepting this father-in-law. She then learned that a branch of the Church was located in New York City. After great effort and unusual sacrifice she succeeded in uniting herself with the New York mission. She spoke very lovingly of the *Woman's Exponent*, which she subscribed for at one time, and which for many years afterward, came to her complimentary from the editor—our own dear President Wells.

We left New York for Boston by boat July 11. After the

intense heat in Baltimore and New York we fully appreciated a cool, moonlight night on the ocean. We landed in Boston Harbor the following morning and hurried on to Lynn, Massachusetts, to fill our Relief Society appointment. The ride on the steam cars by the seaside would have been very pleasant had it not been for the intense heat. This was the hottest day of our whole trip. At 549 Essex Street we found Elders Harold Barnes of the Seventeenth Ward, Salt Lake, F. D. McGregor of Beaver, and S. F. Harper of Oakley, Idaho. After a very refreshing repast, severed by these dear good boys we went to the home of Mrs. Jennie Hayden where our meeting was to be held. Two Missionary girls from Utah, Miss Annie C. Peterson, President of the Society, and Elizabeth Elder were in attendance. This little parlor meeting, although small, was very interesting and enjoyable. At its close our charming hostess served delicious ice cream, cake, and lemonade. Without knowing how intensely hot the weather was and can be in Lynn, nobody can possibly understand how we appreciated those cooling refreshments.

Old Salem, where Nathaniel Hawthorne was born and reared and where he began his career as an American author is located near Lynn. We saw the house where he was born, the old custom house where he wrote the "Scarlet Letter," and many other places of historic interest, including the house where Witches were sentenced and the hill where many of them were put to death.

We spent two days in Boston, Lexington and Concord, giving practically all of one day to the New England Genealogical Library. We were intensely interested there, and could have spent weeks with profit and pleasure, browsing among the old books and manuscripts.

Our next stop was at South Royalton, Vermont, where we visited the birthplace of the Prophet Joseph Smith, which is nearby. It has been only a few years since the Church purchased the old Smith Farm, and erected a beautiful monument in memory of the Prophet, and the cottage which stands on the exact spot where he was born.

Brother and Sister F. L. Brown entertained us while here, taking us to all the places of particular interest.

From South Royalton, we went to Montreal, and up the St. Lawrence River to Toronto, Canada. Elders Sumsion, Coons, and Sanders met us at the dock.

In Montreal and Toronto, there was every evidence that Canada is at war. We saw hunderds of wounded soldiers, who had returned from the battle fields abroad, and in Toronto, were 50,000 who had been training for months, and who were ready to leave for the front. The locks all the way up the St. Lawrence River were guarded very carefully by English soldiers. Svereal

attempts have been made to blow them up since the beginning of the war in Europe.

Our meeting in Toronto was held at the home of Mrs. Ida Yager, Counselor to President Armena Marr. The other counselor is Marian Ford. The war surroundings made our meeting rather serious, but there was a sweet spirit of love and sympathy that gave comfort and peace to all present. After explaining Relief Society work and the problems connected with it to the Sisters and Elders present, we had a very interesting talk by Sister H. Westmancote, a devoted Church member who joined the Church in early days in England. Sister Westmancote emigrated to Canada many years ago and is probably the oldest living Pioneer "Mormon" resident of Toronto. When the Relief Society was organized she was made President. She recently resigned and has been replaced by Sister Marr.

One of the young members of this Society informed us that her husband has been in France since the beginning of the war. He has been in many battles but she expressed the belief that the faith and prayers of her small children and herself will be answered and that he will be brought back to them safely. We also learned from another member, Sister Yager, that she has three stalwart young nephews fighting on the German side and that their regiment has recently been ordered into the firing line.

At Palmyra, New York, we were met by Brother Willard Bean who is in charge of the Smith farm located about six miles from this place. We visited the store in Palmyra in the upper rooms of which the first edition of the Book of Mormon was printed. We also had the privilege of meeting Mr. Pliny T. Sexton, the gentleman who owns the Hill Cumorah and who is very kind and gracious to all visitors who are interested in this historic spot. Mr. Sexton has the first copy of the Book of Mormon that came off the press of Mr. E. B. Grandin, owner of the old printing office. He bought this copy of Mr. Gilbert who operated the press and he prizes it very highly. The copy is unbound, but is placed in a glass frame for preservation. Mr. Sexton is generally regarded as the first citizen of Palmyra. He is a lawyer of repute, Chancellor of the University of New York, and a man who is known in all the country 'round for his philanthropic work.

We were particularly interested to learn that Mr. Sexton introduced the first bill in the New York Legislature providing for University extension work. It was also the first bill of the kind to be introduced and passed in America. He is thus in a way the founder of University extension work.

After this delightful visit, we were taken by auto out to the Hill Cumorah, and to the Smith farm. The home built by

the Smith Family in 1824 still stands on the old farm, and is in a fairly good state of preservation. The Bean family occupies the home, and has charge of the farm. Mrs. Bean served us with a very delicious dinner made up entirely of products from the farm. Brother Bean took us all about the place, and over to the sacred grove—one of the most beautiful spots that can be imagined. Some of the trees stand 200 feet high. I think we were more impressed with this grove than with any other spot connected with the visit, for it was here that Joseph Smith, as a boy, made his first appeal to Heaven.

This completed our visit to the Eastern States Mission. Praise and commendation should be given President Monson and Miss Edward for the earnest and faithful efforts they have put forth to establish so successfully in such a short time the work of the Relief Society in this mission. The splendid foundation work done last year by our own General Board member, Mrs. Elizabeth C. McCune in this mission should also be mentioned in this connection.

Our next stop was at Kirtland, Ohio, where we visited the Kirtland temple, now owned by the reorganized Church. It is much larger than we expected it to be. The view from the top of the temple is one of magnificence, as all the country around

LOGAN SQUARE RELIEF SOCIETY, CHICAGO

is exceedingly picturesque. We saw the old "Mormon" cemetery. It is still the only cemetery in Kirtland, and is good-looking and well kept. We saw many of the original "Mormon" homes and the spots where others stood. The house owned by the Prophet Joseph Smith, in which his son Joseph was born, is still standing. It is now used for a store. Across from the temple, Sydney Rigdon's home is also standing.

President Ellsworth met us at the station in Chicago and during our stay in his mission he did everything possible to make our visit pleasant. On Sunday the 23rd we attended three meetings, the morning and evening sessions were of a general character, but the afternoon meeting was a joint meeting of the three Chicago branches of the Relief Society—Logan Square, Roseland, and University.

In the absence of Sister Mary Smith Ellsworth who has charge of the Relief Society in the Northern States, President Ellsworth presided at this meeting. There were about one hundred in atendance and notwithstanding the heat and humidity, the audience was evidently very much interested in the proceedings.

The mission was reported by Miss Redd, a missionary girl from Canada, and a daughter of Mrs. Varona Redd, Secretary of the Taylor stake. The Logan Square was reported by President Emma Cregor; the Roseland Branch, by the Secretary, Mrs. Eva Devries; and the Chicago, by Miss Sterling.

President Ellsworth gave a very inspiring and encouraging address, in which he commended the members for their devotion to the work and expressed his great appreciation for the service done by the Relief Society in the Northern States Mission. The General Board visitors addressed the meeting on the history and organization of the Relief Society, its activities and course of study.

From the reports given, we learned that the various branches of this Mission are in splendid working condition. They have taken up the prescribed work in the outlines, excepting the lessons in Home Economics. In place of this course, they have substituted specially prepared lessons on the subject of Prayer. They have considered the Lord's Prayer, Blessings on the Sacrament, the Benefits of Administration in Times of Sickness, Importance of Family Prayer, and the Blessing on the Food, etc., etc.

The Mission has made a special effort along the lines of general work. Since January 1, 1916, the combined branches have sent 787 names to the Temple, placed 89 Temple records and 87 family records. Some of the young members of the Chicago branches are working in the Newbury Genealogical Library, regularly, for the purpose of collecting and arranging data in their family records.

A very interesting feature of the work in this Mission has been the activity of the members in distributing literature. It was suggested to them by Sister Ellsworth, that all the members of the Society, after reading tracts, magazines, and books, pass them on to their friends, in order that as many as possible might read them. Since the 1st of January, the Relief Society members have given out 3,611 magazines and books.

Other interesting features of this report, for the six months, are:

Paid for charity	$ 426.19
Hours spent in charity work	33.93
Visits to sick	1,622
Gospel conversations	3,073
Assistance to missionaries	323.60

The music at this conference was especially good. At the morning session, it was furnished by the choir from Milwaukee, which was led by a very talented and capable German brother. Many other special numbers, including a zither solo by a Relief Society sister, were also much appreciated.

It was a great disappointement to the Relief Society members, and to the visitors from the General Board that the President—Mrs. Mary Smith Ellsworth was too ill to attend the conference. Mrs. Ellsworth has been so energetic in her labors that her zeal has exceeded her strength, and she has been forced to give up, temporarily, everything connected with her work. We all feel sure, however, that with care and rest she will make a good recovery, and be able to continue her efforts in her chosen work. In spite of her illness, Sister Ellsworth insisted that we take dinner at the Mission House, which we enjoyed very much. We also had a short visit with her.

July 24th, Sister Hyde and I visited the Milwaukee Relief Society, leaving Sister Empey and the Smith girls in Chicago, where they attended special exercises which were given in Commemoration of Utah Pioneer day. The boat ride across beautiful Lake Michigan was a feature of the trip. Brother N. C. Poulsen of Richfield, and two companions took us to the beautiful little L. D. S. Church where our services were held. It is a very cozy building with a full basement containing a kitchen and other rooms which are used by the elders as sleeping apartments. There were sixty-nine present at our meeting including a number of very bright boys and girls.

In Milwaukee there are two Relief Societies, one English, the other German. The President of the English Soiety is Mrs. Emily Wittie, and of the German, Mrs. Margaret Schmidt. Both these sisters are energetic, capable, and enthusiastic workers, and

have succeeded in bringing their societies up to a high standard, as the reports indicated. In the English Society, there are 15 members enrolled, and in the German, 12. The members of the English Society have, in the last six months, distributed 117 books and tracts, and those in the German Society, 460, making in all 577. Weekly meetings are held in both branches. Miss Jessie Wintch, a misisonary girl from Manti, has been very helpful to the German Society, as she speaks their language fluently. These sisters regret very much that she will soon be compelled to leave them to return to Utah.

The secretary of the German Relief Society, a very energetic young woman, informed us that she had learned to speak the English language by associating with Relief Society officers and workers.

At the close of the meeting, the sisters served delicious refreshments and a very interesting social hour was spent.

During our stay in Chicago, we visited the Newbury Genealogical Library which is well supplied with a variety of books. The information is so accessible that the amateur genealogist is soon able to make headway in research work.

On the way from Chicago to Independence, we stopped at Nauvoo and St. Louis. Our visit to Nauvoo was most interesting and instructive. We rode across the Mississippi River from Montrose to Nauvoo on a little ferry boat, which is used to transfer hay, coal, live-stock, freight and passengers.

We proceeded at once to the Oriental Hotel, where the proprietor—Mr. Wm. C. Reimbold—received us very courteously, and spent a great deal of the forenoon in showing us manuscripts, relics, and articles of furniture which had belonged to the old "Mormon" settlers. Among these things we saw the andirons and crane that belonged to President Brigham Young, dishes that had belonged to different families, and furniture that was owned by the Prophet Joseph Smith. In a bedroom was a four-poster walnut bed, a mahogany dresser and washstand. In the parlor were several pieces including a rocking chair and a parlor table. All of these pieces were in excellent condition. They were handmade and once belonged to the Prophet.

In a ride about Nauvoo we saw the old temple site and many of the homes of the early "Mormons" which are very commodious, good looking and fairly well preserved. Those of President Brigham Young, Heber C. Kimball and Wilford Woodruff seemed to be in very good condition.

Naturally we were especially interested in the old Masonic Hall where the organization of the Relief Society took place in 1842. We pictured this gathering of only eighteen members in the upper room of this building and wondered if they, or even the

founder, himself, comprehended the magnitude of the movement thus begun in the interest of women.

In the afternoon of this day we visited Carthage which is twelve miles from Nauvoo. The old jail looked somber and grey. We saw the bullet hole in the door and the blood stain on the floor, and were sick at heart when we thought of the terrible tragedy which occurred there so many years ago.

INDEPENDENCE, MO., RELIEF SOCIETY

Our next stop was at St. Louis where we were met by Brother S. O. Bennion, of Independence, Mo., the genial president of the Central States Mission. Fifty-two people were present at the evening meeting we held here, twenty-one of whom were Relief Society members. We met a great many missionary boys and girls, who were all earnest and devoted workers.

The Relief Society members in St. Louis are united and enthusiastic in their work. Mrs. Fannie L. Thurman is the President and Mrs. Mabel Du Pont, secretary. After the service we spent half an hour visiting, and left on the 10:30 p. m. train for Kansas City.

We all regretted the absence of Sister Bennion who was in Utah, during our visit to the Central States. As president of the Relief Societies in this Mission she has made a great success of her work.

President Bennion arranged a most delightful automobile ride for us from Kansas City to Independence, and at the mission house he gave us full possession and a most hearty welcome. Only those who know President Bennion can appreciate his kindly, generous nature, and his genial good humor. We visited many places of historic interest in the neighborhood of Independence, including Richmond and Liberty. At Richmond we visited the old "Mormon" cemetery, where the Church has recently erected a monument in memory of Oliver Cowdery, who is buried there. We saw the home of David Whitmer, his grave in the City Cemetery, also the site where the old Richmond jail stood. It was in this jail that the Prophet Joseph and the Patriarch Hyrum Smith were imprisoned all one winter.

We also visited the site of the Liberty Jail, the basement of which remains as it was at the time Joseph and Hyrum Smith and Parley P. Pratt were imprisoned in it. They spent many months in this dark and dingy cellar place, and it was here an attempt was made to feed them human flesh. The upper story of this building has been torn down, and a comparatively modern dwelling house built on the old foundation. The residents of the house very kindly allowed us to enter the basement and view the premises.

On Saturday afternoon, at the call of President Bennion, the officers of the Relief Society visited us at the Mission house for the purpose of discussing the details of Relief Society work.

On Sunday forenoon we attended the Latter-day Saints Sunday School, visited the Reorganized Church and also the Hedrickite Church. The building in which the Hedrickite Church holds services is located on the old "Mormon" Temple block.

In the afternoon, we held a Relief Society meeting in the Independence Chapel, which was a conjoint session of the Independence and Kansas City branches. Brother Bennion presided at this meeting, and spoke very enthusiastically on the blessings and benefits of Relief Society work in general, and particularly in the mission field. The remainder of the time was given to the visitors of the General Board.

The president of the Independence Relief Society is Sister Annie Tuckfield, and of the Kansas City branch, Mrs. Annie Cook. There are several sisters here who were former residents of Utah, and who are, therefore, well equipped for assisting in carrying on the work. Among them are Sister McRae and Sister Thurman—the latter a daughter of the late Bishop Evans, of Lehi, Utah.

Our final stop was at Denver, Colorado, where we were met by President and Mrs. Herrick of the Western States Mission. We were driven to the Mission House, where we were heartily

welcomed, and where we partook of a delicious luncheon, and held a very enjoyable meeting. Because of the fact that Sister Herrick has recently been appointed President of the Relief Society in the Western States Mission, she has resigned as President of the Denver Society, and on the day of our visit, the Denver branch was reorganized with the following officers: President, Mrs. Nellie B. Foot; 1st Counselor, Louie A. Call; 2nd Counselor, Miss Ann Snow; Secretary; Miss Winnifred P. Hill; Treasurer, Mrs. Ella T. Smith; Chorister, Miss Pauline Christensen.

DENVER RELIEF SOCIETY

Mrs. Herrick presided at the meeting and gave a report of the Mission. We then heard from the new officers, who expressed themselves as deeply interested in the work. Instructions were given to the new officers, on the objects and aims of the Society, and on the work as outlined at headquarters.

I cannot close without expressing my admiration for and appreciation of our missionaries, both the young men and the young women. They seemed to us to stand in a class by themselves as earnest, conscientious, fearless, and unselfish workers for the benefit of mankind. If the fathers and mothers of these young people could see them as we did, in the active discharge of their duties, they would feel proud and well repaid for all the sacrifices and struggles it takes to support them in this work, and to be separated from them.

Home Economics Agronomy Roberts Hall Dairy

THE CENTRAL GROUP OF BUILDINGS OF THE NEW YORK STATE COLLEGE OF AGRICULTURE.

Home Scientists in Convention.

By Janette A. Hyde.

The visit of the Utah party to the Home Economics convention, at Cornell University, Ithaca, New York, held June 28, to July 2, 1916, was both profitable and pleasurable.

The association with women of keen intellectual force, united with trained executive ability was in itself, an education. The mental equipment of these superior women has been focused for the past decade and more on home problems and scientific adjustment of domestic labors.

The program easily indicates the class of work done by this splendid convention:

PROGRAM OF THE ANNUAL MEETING OF THE AMERICAN ECONOMICS ASSOCIATION.
CORNELL UNIVERSITY,
ITHACA, NEW YORK.
JUNE 28-JULY 2, 1916.

June 28, Section Programs—Extension Science Institution, June 29—July 2, General Program.

PROGRAM FOR SECTIONS.

Institution Section, Wednesday, June 28, 9:30 a. m., Room 245. Chairman—Sarah Louise Arnold, Dean of Simmons College, Boston; Secretary, Emma Gunther, Teacher's College, New York City.

Students' food—Service at a dormitory table, Elizabeth Goodrich, Simmon's College, Boston.

Psychology of dainty food for students, Bertha Shapleigh, Teacher's College, Columbia University, New York City.

Discussion—Problems connected with students' food; Leader: Isabel Ely Lord, Pratt Institute, Brooklyn, Aided by: Alice Loomis, University of Nebraska, Lincoln, Anne D. Biltz, Dean of Women, William Smith College, Geneva, Mary Uri Watson, McDonald Institute, Guelph, Canada.

Organization of service in a new cafeteria, Blanche Geary, Accounts and Finance, Y. W. C. A., New York City.

Wednesday, 8:00 p. m.

Chairman—William Morse Cole, School of Business Administration, Harvard University.

Survey of sanitary conditions in institutions, Dr, C. E. A. Winslow, Anna Lauder, Professor, School of Medicine, Yale.

Studies on labor problems in institutions, Henriette Roelofs. Unversity household employment commission, New York City.

ROUND TABLES AND CONFERENCES.

Cafeteria Management—Wednesday, 2:00 p. m.

Chairman of committee—Anna Hunn, Cornell University; Presiding chairman, Elizabeth Goodrich, Simmons College.

The cafeteria of Curtis Publishing Company, Philadelphia Anna M. East, *The Ladies' Home Journal,* Philadelphia. A discussion will follow on problems related to cafeteria management, and these conferences will continue on the succeeding days.

Laundry Management—Wednesday, 3:00 p. m.

Chairman of committee—L. R. Balderston, Teachers College, Columbia University.

A study of laundry costs, L. R. Balderston.

Dietitians—Wednesday, (Time to be arranged.)

Chairman—Alice P. Atwood, John Hopkins, Baltimore. Report of chairman, followed by discussion:

Note: Chairmen of committees on housekeeping supplies, per capita costs, and waste, will plan round tables and conferences.

EXTENSION SECTION.

Wednesday, June 28, 9:30 a. m., Room 100.

Chairman—Gertrude McCheyne, University of Utah, Laura Comstock, presiding.

The purpose of the extension section: Laura Comstock, Massachusetts Agricultural College.

Reports of committees: Relation of extension staff to the University department, Mamie Bunch, University of Illinois.

Courses of instruction for extension workers, Elizabeth Veley, University of Wisconsin.

How we conduct the work in Florida, Agnes Ellen Harris, State University, Tallahassee, Florida.

Financing the home demonstration work. D. W. Working, U. S. Dept., Agriculture, The county agent, Junior Extension.

Wednesday, 2:00 p. m., Room 100.

Business meeting: Discussion of work accomplished by committees; Plans for new work; Election of officers.

SCIENCE SECTION.

Wednesday, June 28, 9:30 a. m., Room 300.

Chairman—Ruth Wheeler, University of Illinois.

The digestibility of starch as affected by various processes of cookery, Amy Louise Daniels, University of Wisconsin.

Practical ways of increasing the iron content of the diet, Caroline L. Hunt, Office of Nutrition Investigation, Department of Agriculture, Washington, D. C.

Standardization of cooking temperature, Louise Stanley, University of Missouri.

Recent contributions to knowledge of mineral metabolism, Grace McLeod, Pratt Institute.

The new dietetic treatment of diabetes mellitus, Lenna F. Cooper, Battle Creek, Michigan.

Recent contributions of bacteriology to the home, Josephine Kerr Allison, Urbans, Illinois.

Creatin and creatin in excretion, Emma B. Wagner, University of Missouri.

Co-operation between the Home Economics Department and the hospital, Ruth Wardall, Iowa State University.

Note: The papers will be short enough to leave time for full discussion, and it is hoped that all members of the section will come prepared to take part in the discussion of at least one paper.

GENERAL PROGRAM, ROOM 245.

Thursday, June 29.

7:45 a. m. Meeting of executive council in the Home Economics Building.

9:30 a. m. Convenient kitchens (Stereopticon) Helen Binkerd Young, Department of Home Economics, Cornell University.

Discussion.

10:00 a. m. Practice houses for students in Home Economics, Isabel Ely Lord, Pratt Institute, Brooklyn.

Discussion

11:00 a. m. The housing problem, Lawrence Veiller, Sec'y. National Housing Association, New York City.

Discussion

12:30 p. m. Old-fashioned singing school, led by Sarah Buchanan Huff, New York City.

All members of the conference are asked to join

2:00 p. m. Conference on health, Dr. C. E. A. Winslow, School of Medicine, Yale University.

Relation of Home Economics education to social hygiene, Dr. William F. Snow, General Secretary American Social Hygiene Association, New York City.

3:30 p. m. Auto parties, picnics and walking trips to nearby lakes, gorges, glens and falls, will be arranged.

8:00 p. m. Short addresses:

Trained women to earn; a national movement, Alvin E. Dodd, Secretary National Society for the promotion of Industrial Education, New York City.

Note: Several association visitors will be introduced.

9:30 p. m. Informal reception on the roof garden to members of the conference.

Friday, June 30.

9:30 a. m. Report: Committee on textiles.

Medium priced linens for institution and home, Mary Schenck Woolman, Specialist in vocational educational, Boston National Society for the promotion of Industrial Education.

The teaching of sewing, Celestine Schmit, Department of Home Economics, University of Wisconsin.

Standardization of women's clothing, Ethel Rondoni, University of Missouri.

11:15 a. m. Chemistry and cooking, Wilder D. Bancroft, Department of Chemistry, Cornell University.

11:45 a. m. Calorimeter experiments, Dr. Eugene F. DuBois, Bellevue Hospital, New York.

12:30 p. m. Old-fashioned singing school, led by Sara Buchanan Huff.

2:00 p. m. Conference on elementary education in Home Economics, Martha French, Chairman, State Normal College, Ypsilanti, Mich.

Home economics equipment, Adelaide Laura Van Duzer, Cleveland Public Schools, Ada Z. Fish, William Penn High School.

2:00 p. m. Conference of administrative workers, Josephine Berry, Chairman; Uinversity of Minnesota.

Conference, Social work in Home Economics, Emma A. Winslow, Chairman.

3:30 p. m. Auto parties, picnics and walking trips to nearby lakes, gorges, glens and falls will be arranged.

8:00 p. m. Omelet and Oatmelia, a travesty given by students in the Department of Home Economics, Cornell University, Bailey Hall.

Note: A charge of thirty-five and fifty cents will be made for this entertainment, and the proceeds will be devoted to the Ellen H. Richards memorial fund.

PROGRAM OF THE COMMITTEE OF FIFTY FOR JOURNALISM.

Saturday, July 1, 9:30 a. m., Room 245.

Chairman—Anna Merritt East, *Ladies' Home Journal,* Mary Hinman Abel, Presiding.

Training the pen to keep step with the laboratory, Alice P. Norton, Editor of the *Journal of Home Economics.*

The Editor's blue pencil, Anna Barrows, Teachers' College, Columbia University, Jessamine Chapman Williams, University of Arizona.

Our writing laboratory—the papers, Harry R. O'Bren, Assistant Professor of Journalism, Iowa State College of Agriculture, Ames, Iowa.

Where the camera and the pen have each a share—food advertising, Marion Harris Neil, Author.

Why the business world needs experts who can write, Grace R. Wilmot, Interior Decorator, New York City.

How Uncle Sam writes, C. F. Langworthy, Office of Home Economics, United States Department of Agriculture.

Writing your own press notices, Mamie Bunch, Extension Department, University of Illinois.

Charting your way, O. H. Benson, in Charge Boys' and Girls' Work, N. and W., United States Department of Agriculture.

Balancing menus for print, Lenna Frances Cooper, Head Dietitian, Battle Creek Sanitorium.

Filling the gap—How to cover the distance between the domestic science expert and the editor, Edward W. Bok, Eidtor *Ladies' Home Journal,* Isabel Bevier, University of Illinois, Arthur T. Vance, Editor *The Pictorial Review,* Marie Sellers, Home Department Editor, *The Country Gentleman,* Catharine MacKay, Iowa State College of Agriculture, James Tower, Managing Editor *The Designer,* Janet McKensie Hill, Editor *The American Cookery,* Mildred Maddocks, Good Housekeeping Institute.

Homemaking clubs developed through a farm journal, Mrs. W. N. Hutt, Editor *Home Circle Department, The Progressive Farmer.*

Planning my magazine, Leonarda Goss, Editor *The Farmer's Wife,* St. Paul, Minnesota

Helping farm homemakers to study their business, Harriet Mason, Associate Editor, *The Ohio Farmer.* The possibilities of a woman's page in the daily newspapers, Eva Von Bauer Hansel, Editor woman's page, *New York Evening Sun.*

What the Sunday papers want, Mary Avery, Editor woman's page, Sunday *Public Ledger,* Philadelphia.

Passing it on through the daily papers, Lilla Frich, Supervisor Domestic Science, Minneapolis Public Schools.

Writing for the family of low-cost standards, Florence Nesbit, Field Supervisor, Juvenile Court, Chicago.

Printing in response to requests, Elizabeth McCracken, Editor of *Home Progress,* Boston, Mass.

A newspapers column for ten weeks, and what came of it, Mrs. R. J. Deachman, President Calgary Canada, Consumers' League.

12:30 p. m. Old fashioned singing school, led by Sarah Buchanan Huff.

2:00 p. m. Moving pictures—An Indian Pageant as presented by students in the New York State College of Agriculture.

2:30 p. m. Business meeting, committee reports and election of officers, Room 245, polls open eight to twelve.

4:00 p. m. Auto parties, picnics, and walking trips to nearby lakes, groves, glens and falls will be arranged.

8:00 p. m. Conference—The budget, Dr. Benjamin R. Andrews, Chairman, Teachers' College, New York City.

Cost of living of college students, Sarah MacLeod, Pratt Institute, S. Maria Elliott, Simmons College.

The clothing budget; Ethel Ronzoni, University of Missouri.

Studies of families in narrow circumstances, Winnifred Gibbs, Secretary Association for improving conditions of the poor, New York City.

Budget studies, Mary Hinman Abel, Baltimore, Maryland.

Sunday, July 2.

9:00 a. m. Breakfast in the woods on the shores of Beebe Lake.

3:00 p. m. Community meeting—The home and the community, Cornell University, Music led by Sarah Buchanan Huff.

6:30 p. m. Group meeting at supper in the Home Economics cafeteria.

OFFICERS OF THE ASSOCIATION.

President, Martha Van Rensselaer, Cornell University.

Vice-Presidents, Marion Talbot, University of Chicago; Benjamin R. Andrews, Teachers' College; Abby L. Marlatt, University of Wisconsin.

Secretary, Alice P. Norton, Chicago.

Treasurer, William Morse Cole, Harvard University.

The problem which marked the early sessions of the convention was the inadequacy of the modern methods for reaching the woman in the city and the woman in the country. The text books and teachers in home science have cut their cloth to fit only the well-to-do house-wife in urban communities. The primitive environment and severe domestic limitations of the home-maker on the farm, has not been taken into account by the framers of institute curricula. Much crisp discussion and some enlightening suggestions were made along these lines at the convention. It was decided that school plans were too elaborate for the ordinary woman of today, while the usual run of recipes given by the teachers were both too expensive and too complicated. Novelty has been emphasized at the expense of practicability.

In the sessions devoted to the value of press work as a part of home science teaching, there were such renowned names as:

Alice P. Norton, Editor of the *Journal of Home Economics;* Anna Barrows; Edward W. Bok, the famous Editor of the *Ladies' Home Journal,* Arthur P. Vance, Editor *Pictorial Review,* Mary Avery, Elizabeth McCracken, Grace R. Wilmot—while the whole session was presided over by the famous Mary Hinman Abel. The prevailing note of this session was the practical inability of graduated home science teachers to give written expression to practical thought on paper, concerning their own chosen profession. It was urged that pupils shall not only be taught how to compose a pudding and how to build a menu, they must also learn how to dictate a business letter and how to write a newspaper article, which will reach the masses.

Another impressive topic, and one which I felt of paramount importance to us and our home conditions, was the need of regulating women's costumes. The speaker who dealt with this topic emphasized the necessity for standardizing the business costume of business women. Such style modifications as might occur through the passing seasons should not exceed the changes made in the business apparel of men. Another excellent suggestion was that women and girls everywhere should be made to feel the folly of wearing afternoon or evening costumes on the street, or entering a drawing-room in a business suit, when possible to avoid doing so. Still another suggestion, which was also wisely made, dealt with the combined efforts to standardize dress-cutting systems. Hundreds of women are wasting thousands of dollars in buying and selling inadequate and unsightly systems of dress-cutting and pattern-making. The schools can practically handle the situation if a united effort is made to use a universal system throughout the United States.

In dealing with the food question, the school luncheon was taken up, but the most helpful thought given in this session, for our people here at home, was the story of an exchange depot conducted in Florida, and so managed that the women could bring their handiwork, and receive in exchange fruit preserved and dried in various ways by other women; also bread and other food stuffs were kept by this exchange for the convenience and use of their patrons. Home canning clubs were recommended and described. We shall have more to say about this later on, in our Home Science Department.

There was an attendance of nearly three hundred active, interested women including social settlement workers, teachers and journalists. Not only were the general sessions crowded, but each group meeting was both attractive and well attended.

This subject of Home Science, which a few years ago had but two sides—sewing and cooking—is now sub-divided into many important and differing phases of the work. Interspersed

with the meetings were excursions to the many interesting scenes adjacent to Cornell University.

The breakfast which was given Sunday morning in the woods, was served cafeteria fashion, a decided innovation in picnics. None of the Utah party attended this affair, however, preferring to rest and attended services on the Sabbath day.

The little playlet "Omelet and Oatmelia," was a delightful feature offered for the benefit of the Richard's Memorial fund and earned a substantial contribution to that laudable enterprise.

The visit to the "George Junior Republic" was the most impressive of all the entertainment offered to us. This remarkable experiment in community life for young boys and girls, certainly brought to our minds the possibilities of the United Order, when this people shall be ready to adopt that divine plan. The boys and girls are taken from all grades of life—from the richest families and from city slums, incorrigible boys and girls, idle boys, good boys, mischievous boys, as well as homeless boys are all helped, modified and wisely taught in this George Junior Republic.

One of the most interesting phases of the whole convention was the old fashioned singing school. The songs were the old, popular ballads of half a century ago, and the music and words were thrown on a picture screen, enabling everyone in the vast audience to see notes and words at a glance, The songs were illustrated on the screen with suggestive scenes, for instance,—"My Old Kentucky Home," and "Old Black Joe," had a picture of the darkies picking cotton and the cabin under the trees. "The Flag Without a Stain" was accompanied by a huge flag waving in the breeze.

In addition to this attractive and novel feature, the leader of the class, Sarah Buchanan Huff, was dressed in old fashioned costume. Her assistant, likewise, being robed in the flowing skirts of 1830. I was much impressed with this feature and hope to see some results at home from the suggestions made there.

The hospitality of Cornell was generous in the extreme and the committee who had charge of the entertainment, acquitted themselves with honor to themselves and delight to all the guests and delegates.

The officers of the Association were continued with Miss Van Ranssealer as President until a new election can be effected. In the election for a Chairman of the Extension Work Committee, I was happy to cast my vote for our Utah Domestic Science expert, Miss Gertrude McCheyne, although she was unable to be present herself.

While our party was in this beautiful city, we were house guests, for the whole five days, of Dr. Earnest W. Schoeder, Professor in charge of the famous Hydraulic Laboratory of Cornell University. He, with Mrs. Cummings and her daughter Elma,

extended to us the most cordial hospitality. Their auto was at our disposal night and day, and any time, we were left free from our many engagements, was used by our generous hosts in private entertainment. Dr. Schoeder is a close, personal friend of Professor Richard R. Lyman of this City. They worked side by side for several years in the graduate school of Cornell University.

MAIN QUADRANGLE OF CORNELL UNIVERSITY
With Cayuga Lake in Distance.

We were also entertained at dinner at the home of Professor and Mrs. C. L. Crandall. Professor Crandall was, until his retirement one year ago, under the Carnegie Foundation, Professor of Railroad Engineering at Cornell University.

While in Ann Arbor, Michigan, Professor C. T. Johnston, of the University of Michigan, with Mrs. Johnston, took us for a long automobile ride, and arranged a delightful evening for us at their hospitable home. Professor Johnston is another friend of Professor Lyman's they have been classmates during undergraduate days at the University of Michigan.

NOTICE:

Stake Presidents will kindly confer with Magazine agents before coming to October Conference, and bring as large lists as possible for our coming year's subscription. New blanks and receipt books will be supplied at this office.

JANETTE A. HYDE,
Business Manager.

The Prince of Ur

(CONCLUDED.)

Homespun.

The morning sun was rising through a dense fog of smoke and gloom upon a weird and devasting sight. The city of Ur lay in partial ruins; the Ziggarut itself was a smoking pile of confusion and disaster.

None in the encampment of the Prince of Ur, far down below the city had slept during the fateful hours. The old Petesi Terah sat in his tent door in the dim morning light, too stricken with grief and remorse to rally his own faculties, much less to assume direction of the coming pilgrimage. The spot chosen for the encampment was in the lovely grove of date-palms which belonged to the Princess Sarai in her own right. The pilgrims were too far away to hear the groans and cries which rent the heavens from every quarter of the stricken city, but they could begin to see, when they turned their eyes thitherward the cloud of smoke and rising dust lit now and then with smouldering flames as a result of the tremendous shock which had destroyed the temple of Ur. Hundreds of frightened and watching people moved in and out of the one city gate left standing, trying to remove the injured and dying from the debris of the city into the cooling shade of surrounding groves and plantations. To all of the horrors and suffering the Petesi was deaf. His own soul was crushed by the certainty of his share in the terrible calamity sent by the Divine Avenger upon the apostate city of Ur.

Abram on his arrival from the Ziggarut was greeted with solemn rejoicing, and he at once assumed direction of the removal of the whole encampment. He approached his father's presence with the deference due an oriental father.

"How rests the heart of my gracious father upon the altar of his soul? Let not thy face be hidden from thy loyal children. Arise, O, my father and set thy face to the north. I have this day mapped out our course of travel. The camels are loaded; the herds and the flocks will soon be upon their way while thine and Sarai's tent remaineth for immediate packing. Ellasar shall be our first resting place. From there by easy journey we shall remove to Erech, going next to Calneh and then beyond, far beyond to Borsippa. There we rest as thou knowest in sight of Babylon itself. We shall not linger, please God, near this great and wicked city. Passing it by we shall also dwell shortly at Cutha. Sippara next will claim our caravan. Nehor would linger in Haron and so we may, for Padan-Aram hath many

pastures where our flocks and herds may rest in peace. Dost approve this plan?"

"Thy journeyings shall be taken according to thy will," said the broken old man. "My spirit is stricken and I am desolate. The Lord hath cast off the altar, He hath abhorred the sanctuary of the heathen; He hath stretched out a line; He hath not withdrawn his hand from destroying. Therefore He hath made the rampart and the wall to lament. They languish together. Her gates are sunk into the ground. He hath destroyed and broken her bars. The king and her princes bite the dust. My eyes do fail with tears; my bowels are troubled because the children swoon in the streets of the city. His prophets hath seen vain and foolish things for thee, O Ur of Chaldee. He hath discovered thine iniquity and hath not turned away thy destruction. All that pass by clap their hands at thee. They hiss and wag their heads at the beautiful city. They hiss and gnash their teeth. They say: This is the day that we looked for. The Lord hath fulfilled His word. He hath thrown down and hath not pitied. This is the lament of the prince and power of Ur.'"

The old man's voice pierced the very marrow of Prince Abram and the rough sheiks who bowed in the earth and threw dust upon their heads, groaning in bitter responses to the deep intonations of the old Petesi. As the old man ceased his mourning Abram arose and looking southward besought his aged father to cast his eyes over the preparations that were making.

All of the substance of the camp was heaped high upon the backs of hundreds of kneeling camels. Slaves stood by their animals ready to prod them forward the moment the word was given to move on. Around the camels were grouped flocks of sheep and goats, while the asses stood stolid and immovable beneath the towering forms of the camels.

The multitude was so large that 400 trained soldiers upon their dancing Arabian ponies waited to take up the line of march at the head of the column. Abram had cast aside his scholarly raiment and had donned the usual sheik's cloak of brilliant scarlet, his loose handkerchief bound by a fillet of rope about his head while he held his spear in his hand.

"I am content," sighed the old Petesi, "to leave this desolate city and to accept thy leadership into the distant Canaan where God hath promised thee inheritance."

Abram left the Petesi under the charge of Lot while he himself hurried towards the tent of Sarai. Here the princess, clothed in the thin shirt of the Arab woman over which she had laid a coarse striped cloak, had stood all night directing the labors of her hundreds of serving women. About her beautiful head she had thrown a common black kerchief which she had twisted loosely about her temples with a rope of camel's hair. Most of

her jewels were put away, but her neck was still encircled with a gorgeous Assyrian necklace which had flashing jewels, with coral and sacred cylinders of engraved scriptures all intertwined in one great dazzling array. Earrings of gold ornamented with turquoise hung from beneath the kerchief and she looked as indeed she was prepared to be, a genuine child of the desert, ready to take her place beside her fleeing lord clothed in the simple raiment of the Bedouin queen.

Between the center poles of her huge tent lay the large goat hair sacks of rice, corn, barley, and the other household stuffs from which the great encampment would take their early meal before the sun had traveled an hour in heated glory on the eastern horizon.

Her gorgeous carpets and cushions were piled outside the tent awaiting final distribution. Around her, squatting on the ground or hurrying to and fro were the hundreds of handmaidens cleaning the wide caldrons, gathering up the iron plates upon which they had baked their bread over the ashes, and some were still shaking the skins, suspended from the stakes and filled with milk which would thus churn the butter for the coming march. Every supply had passed through Sarai's own hands that night and she knew exactly the amount that would feed her multitude from day to day.

As Abram approached the tent and asked for his bride, her tiring maiden pointed to the tent whose door was now let down. The prince lifted the curtain and stood within the inclosure.

His heart stopped beating as he saw her bending over her last bale of stuffs to be sure of their fastenings.

Instantly she arose and with a sobbing cry flung herself upon his bosom.

"Alive! Alive!" she sobbed without restraint. Then—"thou art here with us, and O Abram, what may I do, what can I say in gratitude and love to thee and to our great Creator, Yehweh, for thy deliverance and safety!"

Abram's soul was moved by the touching simplicity and humility of this resplendent woman who had voluntarily cast off her luxurious trappings and clothed herself in the coarse, common garb of a princess of the plains. No greater gift than her willing choice could be offered. He touched with quivering hands, the flowing black kerchief which hid the glory of her hair and pressed her arms close to her side, clad as they were in the rough raiment which she had chosen.

"Behold, thou art fair, my love. Behold, thou art fair. Thou hast dove's eyes, my love. Thy cheeks are comely with rows of jewels; thy neck with chains of gold and a temple of myrrh is my well beloved unto me. Our bed shall be green. The

beams of our house shall be cedar and the rafters of fir. As the lily among the thorns, so is my love among the daughters."

Without the tent there arose the cry of the plainsmen who had now come to complete the loading of the camels and to strike the great tent of the Princess Sarai. Abram drew her without and greeted his men with affectionate candor. Out of the chaos he had soon brought order, out of confusion had come adjustment. Each man knew his place and every tent-pin would be accounted for. The beast which he had chosen for Sarai to ride was a young white camel of the utmost swiftness and gentleness. In the palanquin where she was to sit he had placed perfumes and flowers.

As they stood examining the completeness of Abram's arrangement, Lot rode by upon his mottled charger.

"Art thou so busied, kinsman, with thine own affairs that thou canst find no time to see my own lovely bride?"

As Lot spoke Irit peeped beneath his arm, for he had partially concealed her behind him and she cried out saucily and maliciously:

"Thou hast not all the happiness in this life, Abram, nor shalt thou take to thyself all the glory for the next. Behold, Lot is also a captain and a leader."

"Nay, kinswoman, Lot is the better man and give me but his friendship and I shall ask nothing more of him nor of thee."

The jealous witch who cuddled closer to Lot at this sally, still found time and voice to purr contentedly:

"All the valley of the Euphrates is before both thee and him. It is only the future that may tell who shall rule and who shall obey."

"Nay, Irit, restrain thy petty speech," said Lot softly over his shoulder, "and put forth all thy charm to soothe the mourners for there is sorrow all about us, and although our own hearts are filled with solemn joy just here and now, we cannot cross words or allow bantering sallies on such a barren field as this. The Prince Abram is my leader and my staff. On him I lean and so shalt thou, if thou leanest on me."

Whilst this parley was going on Sarai stood beside her camel looking back at the smoking ruins of the beautiful city of Ur, with hands tensely clasped and tears streaming down her sad face.

"O Iscah, Iscah, where is thy soul this day? Pleasure for an hour, and then darkness forever. Be merciful, great Creator of heaven and earth to thy erring daughter and grant her swift repentance even in thy paradise, where her soul hath fled!"

Two hours later the great caravan was on its way, winding across the dusty plain, slowly, because of the flocks and herds and the women and children, some of whom were walking in the

ankle-deep soil of the heavily traveled paths. There was little rejoicing on this outward trip, for nearly all of these travelers had left some cherished loved one behind in the smoking city of Ur, awaiting burial in that common funeral pyre.

The Prince Abram rode for hours silent and heavy with emotion at the head of his great cavalcade. The hundreds and thousands of men and women, herds and cattle, camels and dogs trailing solemnly after, in mute sympathy, respected his solemn meditation.

"I am a Syrian, and a stranger. I am now but a wanderer. I have seen violence and strife in the city. O, that I had wings like a dove for then would I fly away and be at rest. As a bird that wandereth from his nest, so is a man that wandereth from his place. Yet, shall I wander far off and remain in the wilderness. Be merciful unto me, oh, God, be merciful unto me, for my soul draweth to thee, yea, in the shadow of thy wings will I make my refuge, will I make my refuge. Be thou exalted, O God, above the heavens. Let thy glory be above all the earth. Remember thy servant O Lord, and forget not the hosts that are with him. Be thou exalted above the hills!"

And thus the household of Terah, Petesi of Ur, with Abram, Prince of Ur, took up their journeyings. And the promise was to Abraham and to his seed after him! For of all the earth he alone remembered the Lord God, and him only did he serve!

THE END.

SEMI-ANNUAL RELIEF SOCIETY CONFERENCE.

The semi-annual conference of the Relief Society will be held on Wednesday and Thursday, October 4 and 5, 1916.

Two public sessions will be held on Wednesady, in the Salt Lake Assembly Hall, commencing at 10 a. m. and 2 p. m. All who are interested in Relief Society work are invited to be in attendance at these two sessions.

On Thursday, October 5, two meetings will be held for officers, in the Auditorium on the fourth floor of the Bishop's Building, at 10 a. m. and 2 p. m. Detailed problems connected with Relief Society work will be discussed. One session will be devoted to a teachers' convention. All officers and official representatives are expected to be in attendance at these meetings.

EMMELINE B. WELLS,
President.
CLARISSA S. WILLIAMS,
First Counselor.
JULINA L. SMITH,
Second Counselor.

Mothers in Israel.

AUTOBIOGRAPHICAL SKETCH OF MARY ANN STEARNS WINTERS.

[We continue this month the charming child-classic written by one who not only passed through the beautiful and terrible scenes in Kirtland, Nauvoo, and Winter Quarters, but who also remembered keenly her childlike impressions of those striking events. We present some pictures of the author's birth-place in Bethel, Maine, but her word pictures of conditions in Nauvoo, given in this and the following articles, scarcely need embellishment. We hope our readers will enjoy this recital with us.—EDITOR.]

RETURNING FROM ENGLAND.

January 1, 1843, we were on board the ship going from the mouth of the Mississippi up to New Orleans. The weather was delightful—oranges were on the trees, cotton was still in the fields.

The captain of the pilot boat invited our captain, and Mr. Pratt and family, to take New Year's dinner with them on the pilot. Mother not being able to go, and the little boys and Oliver not quite recovered from the measles, Mr. Pratt, Aunt Olive and myself were all that could accept the invitation.

We had a fine dinner—a great treat to us after being on the ship ten weeks—and a sailing vessel at that, as no steamer had ever crossed the ocean at that time. They treated us very cordially—sent nice fruits to mother and the children, with fine sliced apples with sugar and brandy. This was declined at first, but had to be taken in order not to offend our entertainers. Our journey up the river was a very pleasing experience. The rolling of the billows was a thing of the past and we glided smoothly on past forests, orchards and plantations—an ever-varying scene of loveliness and grandeur. The negroes were everywhere present, and I imagined the people had turned dark skinned during our absence. In a few days we arrived at New Orleans and were there treated with the same southern cordiality by the officers of the shipping company that we had received on the pilot. A steamboat—the *Goddess of Liberty*—was chartered and the two hundred and fifty Saints went on board, and a week later were landed at St. Louis. When we had proceeded as far as Chester, in the southern part of Illinois, our family landed there and took up our abode for the winter, as our enemies had threatened to arrest Brother Pratt as soon as he should step on Missouri soil.

We rented part of the warehouse at the landing, stored our goods in the front part and partitioned off a place at the back for house-keeping. A family by the name of Francis occupied the upper story, and they had four little girls—two of them about

OLD STEARNS HOME.
The porch is the only outside change except removing of shutters

my age, and their company made the time pass more pleasantly with me than it otherwise would have done. Their mother was a cultured, southern lady and the little girls were very nice companions, the one two and a half years old was a nice playmate for my little sister Olivia of the same age. The little boys, Parley and Nathan, had plenty of room to run and play in the large building, and we made ourselves as comfortable as possible under the circumstances. We had plenty of provisions and everything necessary for our comfort in that line. Brother Pratt had bought sugar and molasses by the hogshead at New Orleans, as also other groceries, to take up to Nauvoo, and many a time have my thoughts reverted to those days as I afterwards lived here in Utah, without a taste of sweets for months at a time, and I longingly remember that good quality of brown sugar at 3½c per pound. One night there was quite a strong shock of earthquake that rattled and shook the building and woke us all up, and I never forgot the queerness of the feeling it gave me, being the first I had ever experienced.

One day I went to the store, and one of the clerks asked me all sorts of questions about "Mormonism," until I felt very indignant, and finally he wanted to know if he should marry my moth-

er's sister (Aunt Olive Frost, who lived with us) if that would make him second apostle. This was too much, and I turned and left the place without deigning to answer him. He was very friendly, though, and offered to hire a place for Brother Pratt to preach, and was only trying to be funny, as I afterwards found out.

Brother Pratt went to visit a branch of the Church about fifteen miles south of Chester and brought back with him a young man by the name of Ichabod Brazier, who lived with us while Brother Pratt took a journey to Nauvoo. We had the two Shetland ponies that had crossed the sea with us, and Brother Pratt took them and went by land not deeming it safe to take a boat, on account of his enemies being on the watch for him. This young man Ichabod belonged to the Church, was about nineteen years of age, the son of a widow. He went up to Nauvoo with us, and while on a visit to his mother the next fall, was drowned while bathing in the Mississippi river, near his home.

Going up to Nauvoo, Brother Pratt purchased a building lot of Squire Wells, situated one block north of the temple. The view from that point was a grand one. We could see over into Iowa—and for miles up and down the river as well as the lower part of the city that was built on the flats that extended down to its banks. Many a time, with companions, I have stood on the brow of the hill and watched the sun sink behind the Iowa hills, in the far distant west, little dreaming that I should follow its course until I, with the rest of the pilgrims, found a home in the top of the Rocky Mountains, so many, many miles distant, over the trackless plains and burning sands.

Brother Pratt left the little ponies at Nauvoo and purchased a larger animal, returning to Chester after an absence of three weeks, bringing joyful tidings of our friends, and the Saints at that place. Two years of peace and prosperity had wrought great changes—many good buildings had been erected—the temple walls were up to the arch of the basement windows, the font was in place with a temporary covering, and the hearts of the Saints rejoiced exceedingly in the presence of their Prophet and Patriarch to cheer them on in the work of salvation. The Saints that we had been acquainted with in England and that had immigrated the year before sent us words of love and cheer and we could hardly wait the appointed time to again take up our journey to the promised land, the then abiding place of the Saints.

But near the last of February we took steamer for St. Louis, and upon our arrival there were transferred to the little steamboat, *Maid of Iowa,* to continue the journey to Nauvoo, but the weather was so cold and so much ice in the river that we were detained there four weeks. Brother Lorenzo Snow's company of Saints on board the *Amaranth* were stationed just ahead of us,

and had to remain the same length of time. A little boy of his company about eight years old fell overboard and was drowned. I attended the funeral and was much impressed by the accident. By the last of March, the ice breaking up, the two steamers started up the river. Sometimes one would be ahead and then the other, our little boat being much hindered by the large cakes of ice. We were two weeks making the journey, and on the 5th of April I had a little sister born who was named Susan for our Grandma Frost. The 6th being my own birthday I regretted it very much that they could not have come together. Brother Snow, with his company, landed at Nauvoo in the forenoon of April 12, and our company in the afternoon of the same day.

And oh! the anxiety of the Saints to see the Prophet Joseph Smith! Some thought they would be able to discern him in a multitude, and they all longed to behold him and grasp his hand. Brothers Joseph and Hyrum and a large company of people were at the landing to meet us. Brother Pratt had introduced him to the company, and a general hand-shaking followed with the friends who had come to take them to their various homes and destinations. Then Brother Joseph came on the boat and into the cabin where our family were. After cordial greetings, he took a seat and taking the little boys, Parley and Nathan, upon his knees, seemed much affected, Brother Pratt remarking, "We took away three children and have brought back five." Then Brother Joseph said, "Well, well, Brother Parley, you have returned bringing your sheaves with you," the tears streaming down his face. Brother Pratt, seeing the general emotion this caused, said, in a tender, jesting fashion, "Why, Brother Smith, if you feel so bad about our coming home, I guess we will have to go back again," tears of joy filling his own eyes. This broke the spell—smiles returned, and joy unbounded filled every heart. It was indeed a time of rejoicing, that two boat loads of Saints had arrived in one day. Brother Joseph arose saying, "Come, Brother Parley, bring your folks right up to my house; it is only a little way, and you can be more comfortable after your long journey." My mother was placed in the big chair, and Brother Hodge, with others of Brother Joseph's bodyguard, carried her up to the Mansion, Brother Pratt carrying the baby—the rest of us following along, listening to all that Brother Joseph had to say. Some of our friends insisted on having part of our family, so Aunt Olive and we children were taken up to Mother Sessions', where she nursed us up to good health again—the little ones that were not quite over the effects of the measles—and I had chills and fever while on the boat.

It was while located on the boat at St. Louis that I saw the little book published by Martha Brotherton on polygamy. She with her family had visited at our house before they left England,

and being acquainted with her made me very curious to know what she had to say about it, so I took the book, went into my berth, drew the curtains, and proceeded to investigate. I had always been taught to believe in the Bible, and when I came to the place where it quoted Abraham, Jacob and others as having more

OLD RED SCHOOL HOUSE NEAR STEARNS HOME
Still used. Mount Will as background.

than one wife, I decided that the principle must be true, coming from that source—and also, though right for others, not for me —was my firm conclusion. And though thus steeled against it for myself, I always honored and respected those living in it.

A house was soon rented across the street from our lot, and we moved in joyfully, watching the building of our new home. The barn was put up first, a room in the basement plastered and fitted up with shelves, the goods brought from New Orleans put in, and soon a thriving grocery business established, the people bringing butter, corn meal and eggs to exchange for sugar, molasses, dried fruit, etc., and the people working on the buildings drawing their supplies from that source.

Our family had not had any corn meal during the two years we were in England, and we were just feasting on it in any way it might be cooked, but the poor English Saints, who had never been used to eating it, fared badly with it; they did not relish it; it did not seem to nourish them, and made many of them very sick, and some, no doubt, died on account of the great change in their habits of living. And right here I desire to bear testimony of the faithfulness of the most of those dear English Saints that

journeyed up to Nauvoo at that time. They murmured not even to the laying down of their lives, in the gospel they loved so well and knew to be true, and many of them proved their integrity through long lives of usefulness here in the "Valleys of the Mountains," and have left a numerous posterity to follow on in their footsteps. I wish it were possible for me to name them, one by one, and tell of their good works in the Kingdom of God. I have looked upon many of them as of "a faith-promoting series," for I never would see one of them to talk to him—be it ever so short a time, but what I felt strengthened and encouraged, and I feel sure that when our Heavenly Father makes up his jewels these Saints will help to enlarge the setting; and oh, that I might be permitted to have a place among them in the great hereafter! A few were faint-hearted and turned back, but remained in America, and still holding on to the first principles of the gospel, but too weak to stand the trials our Father gave to prove them.

In the latter part of June our joy was increased by the arrival of Grandfather and Grandmother Frost, with their two daughters, Sophronia and Huldah, from their home in the state of Maine. They were all in the Church and rejoiced in the prosperity of Zion. Grandfather, being a carpenter, soon went to work on the house, which was of brick with white stone basecaps and window sills, and four-foot square-stone pillars at the front of the store, supporting a stone cornice at the first story. There were twenty-seven large windows in the building, and the cost when finished was $3,500, lying floors, making the stairs; and before the roof was quite finished we commenced moving in and kept going from one part to the other until it was all completed. There was a deep cellar under the whole house, and before the floors were all laid my little brother Nathan, while walking over the joists, stepped on the end of a board when it tipped up and he fell through into the cellar, breaking his leg between the knee and hip. Dr. Weld set the bone, and it was three weeks before he could have the box taken off. We were much grieved by the accident to our darling, and after the first day we did all we could to amuse him that the time might not seem so long and the confinement to the house so tedious. He was very patient and he loved to have Grandma Frost hold him and sing to him when he got able to sit up. One day, before he was able to walk, he crawled across the street to get where grandma was, on his hands and knees, and when grandpa saw him and what he had done he shed tears over him and told him next time to call him and he would carry him where he wanted to go.

Soon after our arrival at Nauvoo, I attended a school taught by Miss Alvira Wheeler (she was one of the members of the first Relief Society) at the house of Brother Orson Spencer, and it was there I first became acquainted with his daughters Ellen and

Aurelia—one a little older and the other a little younger than myself, and my love for them was like that of a sister. I enjoyed their companionship very much and our friendship grew stronger as the years rolled on. We passed through the trying times of those days together, we counseled together, we comforted each other. And I can number these two as the tried and trusted, lifelong friends of my childhood's beginning. Their house faced the center of the public square and ours was close by, and many a time we have stood and watched the Nauvoo Legion drilling there, and our hearts swelled with pride at their noble appearance, and when the muffled drum would sound in the silent hours of night, how our souls would sink with dread at the ominious warning of trouble to our beloved city. But children's hearts are light, and we enjoyed our schools, our meetings, and our play times, little dreaming what the future had in store for either of us. One of our most enjoyable pastimes was to visit the Temple and run round on its walls, until it grew so high that it was considered dangerous, and we were prohibited from that pleasure.

On the fourth of July, 1843, there was an excursion, on the little *Maid of Iowa,* up to Burlington, Iowa, and my father and mother and Aunt Olive went on the pleasure trip. Mother and Aunt Olive were dressed alike and were standing a little distance off, when Brother Joseph said to Brother Parley, "It is the will of the Lord that those two sisters should never be parted" (meaning that they should both belong to one man). This being the next year after he received the revelation on Celestial Marriage,

BETHEL, MAINE—VIEW OF MAIN STREET.

is an added testimony to the truth of that principle. I heard Brother Pratt tell it on his return home, and my mother also told me about it, and remembered it all her life, and frequently spoke about it.

Later in July there was another excursion on the little boat —this time down the river to Quincy, Illinois. Mother could not go on account of little Natie's leg being broken; Aunt Olive was also detained at home, so I was permitted to go with Pa, Uncle Orson, and Aunt Sarah Pratt.

We took dinner with the Mayor of Quincy, he having invited Brothers Joseph and Hyrum and others of our people whom he had become acquainted with during their sojourn in that city, and entertained them at his house, but I think it would be more proper to say that Brother Joseph did the entertaining, as he talked, and the rest listened with the greatest attention. After a very enjoyable time, as all seemed to testify, we started on our return journey. Our progress was slow, the little boat being too small to stem the rapids successfully, and it was nearly morning before we landed at Nauvoo. Early in the evening, being tired and sleepy, my Pa took me on his lap to rest. He was sitting on the deck opposite Brother Joseph, so near that their knees almost touched. Brother Joseph was preaching, and numbers crowded around, listening. He stopped and gently raised my feet upon his knees, and when I would have drawn them away he said, "No, let me hold them; you will rest better." I was soon sound asleep, and the next I knew, it was morning, and we had landed at Nauvoo.

(TO BE CONTINUED.)

PRESIDENT WELLS IN IDAHO.

President Emmeline B. Wells is, at the present time, in Wallace, Idaho, visiting at the home of her daughter—Mrs. Wm. C. Woods. She was accompanied on this little vacation trip by her granddaughter—Miss Katherine Cannon. President Wells has been very active in connection with stake conference work. She has visited a great many stake conventions, as well as the Northwestern States Mission.

SCHOOL OF OBSTETRICS AND NURSING.

We are pleased to announce that the Relief Society School of Obstetrics and Nursing will begin its present term on Monday, September 18, 1916, at 9 o'clock a. m. Fourth Floor, Bishop's Building. From many letters of inquiry, we predict an increased attendance over last year.

Any information regarding the school will be promptly given upon inquiry, at Room No. 29, Bishop's Building. Phone, Wasatch 3123.

AMY BROWN LYMAN,
General Secretary.

Current Topics.

By James H. Anderson.

SALT LAKE CITY now has the largest police force in its history. It still remains for it to show whether it is the best.

FOURTEEN NATIONS formally and fiercely at war in Europe leaves little to be desired, in a peaceful way, in present conditions there.

FOODSTUFFS are steadily rising in price in the United States. Now is a time of preparedness in other than big guns and warships.

ITALY AT LAST has seized the important Austrian stronghold of Gorizia, after sanguinary battles, and thus has opened the way for taking over a large slice of present Austrian territory.

PROHIBITION of the traffic in intoxicating liquors has been agreed upon by the political parties in Utah; now the issue is whether the law to be passed will be effective or otherwise.

INFANTILE PARALYSIS has passed for the time being as a scourge in New York, but no discovery of a remedy or means to prevent its recurrence has been heralded as yet.

HAILSTONES an inch and a quarter in diameter fell in a storm at American Fork, Utah, on Aug. 6. The damage to crops in the vicinity is estimated at $10,000; yet the storm covered only a limited area.

NATIONAL expenditures in the United States, in 1916, are shown by Congressional appropriations to be fully $500,000,000 more than in 1915.

THE TEXAS COAST, for a distance of 150 miles, was visited by a fierce gale on August 18, several lives being lost, and $2,000,000 damage done to property.

"IMMODEST DANCING" has been condemned by the National Dancing Masters' Association. Young men and girls with a claim to respectability should have condemned it long since, from motives of self-protection, if nothing more.

THE BAKERS' CONVENTION at Salt Lake City raised the bread price to 10 cents a loaf. Home baking is somewhat cheaper in that the wife does her own labor, otherwise the difference in cost is not great.

RUMANIA having declared war on the side of the Entente allies, thus cuts off a route of communication between the Teutonic nations and Turkey; the latter, thus isolated, draws steadily nearer to dismemberment.

FRANCE'S war leader, General Joffre, says the tide of war has turned against the Teutonic nations. Yet the German western battle-front is a high and rocky coast for the turned tide to engulf.

HERBERT ASQUITH, premier of Great Britain, foreshadowed equal suffrage to men and women in that nation, in a statement recently made to parliament. His prediction aroused much criticism among those staid and stolid Britishers who still regard wives as among their goods and chattels.

SIR ROGER CASEMENT, who was the chief figure in the recent attempted German expedition to Ireland, was hanged on August 3 as a traitor to Great Britain. No doubt his scheme of invading Ireland was the cause of hundreds of deaths in connection with the recent Senn Fein rebellion in the Emerald Isle.

TURKISH efforts to seize the Suez canal have met with another failure in a disastrous defeat of the Turks by the British forces. This event, with the rising of the Arabs against Turkish rule, holds the Ottoman power well back to the southern borner of Palestine.

LEON H. RADMALL, of Pleasant Grove, with the Utah battery at Nogales, Arizona, was killed on August 18, by the kick of a mule, while he was on duty. This is the first fatality in the battery since it went to the Mexican front.

TURKEY has refused the United States request to permit the starving Syrians to be fed by neutral nations, which would send food into Asia Minor; the claim being made that there is plenty of food there. Tih claim, however, has been disproved. By such actions as this, Turkey is rapidly filling its cup of wrath.

COERCION OF CONGRESS into passing an eight-hour-day-for-ten-hours-pay law is the net result thus far of the Labor Day strike called by the four brotherhood unions of trainmen on the steam railways. The law does not go into effect until after the November election, when its constitutionality will be contested by the railway owners.

RUSSIA'S advance into Austro-Hungary continues, while the czar's forces more than hold their own in the Caucasus region of Turkey. This, with the pressure on other war fronts, should make material changes in the Old World conflict ere winter sets in.

EDITORIAL

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Motto—Charity Never Faileth.

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OUT OF DEATH LIFE IS BORN.

Death is a Birth.

Women go down into the Valley of Death every time human life is born to earth. The creation of life—the conception of an idea—the first vision of great enterprises—the bursting glory of the dream of conquest—these epitomize all the bliss of human lives. The realization, the achievement, the slow process of development, gestation, and of birth—ah, these hours crowd into themselves all the poignancy of struggle known to mortality. Many are ignorant of this law; or, knowing it, are unwilling to bear the pains of fulfilment. Out in the rosy dawn shines the vision, but the hours of restless labor, hopeless struggle, and mental anguish, which come with the glaring noon-tide, cannot be borne; and so the thought dies, the plan is set aside, and the idea withers, and the purpose is foiled.

Creative Force Not a Sex Condition.

The power to conceive thought is, happily, not confined to sex or condition. Nor is the endurance to develop ideals and to carry enterprises an accident of circumstance or sex. The most highly organized personality, the greatest dynamic brain power, are common to men and to women alike.

Women more often exercise their powers in human development, while men expend their creative forces in public and social policies. Yet how few of them all follow the struggle to its source, or measure the dread weight of development and gestation when the joy of conception is upon them.

Stones of Life's Gateway.

Out of the heavenly gate of death we are born into earth-life. Through the gateway of earthly death we are born into heavenly life. The pangs of death are the stones out of which are built life's gateways.

Gethsemane Before the Transfiguration.

Are you sweating and toiling up life's noontide, burden-strapped and nerve-quivering? What bright vision of yesterday is this toilsome today fulfilling? Paint the sky with the cloud glory of yesterday and the rich sunset of tomorrow. Be sure that birth travail is always severe, but the child of your purpose fulfilled will rest sweetly in your tired arms after the struggle is over. There is no achievement without struggle, no birth without pain, no bliss without a preceding pang. Every transfiguration is preceded by a Gethsemane. Yours as mine, mine as was the dear Master's. If your agony of unrest, your dread to go forward, your shrinking from the coming battle appals your souls, remember that you are suffering as I suffer, bearing as Jesus endured. The greater the coming light, the deeper the present gloom. Every great artist shudders and gasps before the entering in upon performance. The keener the dread, the finer will be the achievement. The battle-horse sniffs the struggle from afar and champs at his confining bits. The laboring mother-animal, restlessly paces the earth, hoping against hope that the trial may be yet a little while postponed. The art conception hides in the farthest brain recesses, dreading entrance into organized life.

This is the Only True Life.

Into the few hours of respite and joy which follow birth, there floats another vision, a newer attainment. We may turn away with tired eyes and bid conception wait upon opportunity. But into life—that intense life which is alive and thrilling with creative powers—there passes an intermittent procession of glorious dreams, lofty visions. We may appraise and weigh vision-values, but if we are true followers of the Lord of Life, our souls will never rest supinely in the vale of inaction. We shall constantly aspire, create, conceive, develop and evolve. Yet ever in that restless progress, life struggles to conceive and death ever keeps the toll-gate! Yet who would not suffer that he might create and bring forth—thought, achievement, human and divine life. Ah, this is the life!

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in November.

WOMEN OF THE BIBLE.

ELIZABETH AND ANNA.

(Read chapter 1 of Luke, verses 5 to 25, 39 to 43, and 57 to 66, for Elizabeth; and verses 36 to 38, inclusive, of the chapter for Anna.)

These two women are characters in the New Testament, and make their appearance, either directly or indirectly, in connection with Christ.

Elizabeth was the mother of John the Baptist. Like her husband at the time their son was born, she was "well stricken in years." Her home is thought to be in the south, at Hebron or near there. Her husband, Zacharias, was a priest. This fact, if we were inclined to venture into the realm of conjecture, would give us a clew to the nature of her life. It would be a retired life, for one thing, and more deeply colored by religion, for another, than most other contemporary women.

Not to Elizabeth, but to her husband, did the angel come to announce the birth of John. We do not know, of course, why this was, and it would be foolish to surmise the reason. Zacharias, it would appear, had been praying for a son, notwithstanding his old age. It is not difficult to imagine that this petition had been uttered year after year, as he came to the temple to perform his part of the sacred work there, and that, moreover, it had become a merely mechanical part of his prayer, just as often happens with us. This would account for his surprise when an angel informed him that his prayer had been heard and that his wife should bear him a son, whose name was to be John; just as some of us would be surprised if something we had been praying for in a mechanical way for years should come true. But this, to be sure, is not expressly said in the text.

At all events, the prayer was answered—Elizabeth "conceived, and hid herself five months." In due course of time John was born. And here we get a small insight into Elizabeth's nature. For, when this event happened, her relatives wanted to name the child Zacharias, after his father, but she said, "Not so; but he shall be called John." They argued with her, but she insisted on her point. Evidently, therefore, Elizabeth had kept the

whole matter to herself. On this, Zacharias' tongue was loosed, which had been bound since the angelic visitation in the temple. Filled with the Holy Ghost, he praised God and predicted that the child would "be called the Prophet of the Highest" and "go before the face of the Lord to prepare His ways."

Before the birth of her own child Elizabeth uttered these memorable words, to her cousin Mary, who was about to become the mother of Jesus, which reveal something of her character: "Blesed art thou among women," she said, "and blessed is the fruit of thy womb. Whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord."

Here, then, is the atmosphere in which Elizabeth lived, at least for a time—the longing of a Hebrew woman for a child (and this longing, as we shall see in the lesson that follows, was different from that of the woman of any other nation), the priestly life of her husband, the constant association with the temple and with everything that was sacred to the Jews of those days, the miracle of her conception in her old age when the "manner of women" was past with her, the constant knowledge that something unusual attached to her unborn child, something associated with the Messiah. All this would have a tremendous effect on any devout woman, most of all on a devout Hebrew woman.

ANNA, says Luke, was a "prophetess." Hence she must have been somewhat of a character locally. The same historian informs us that she was "the daughter of Phanuel, of the tribe of Aser." Being eighty-four years of age, she had "lived with an husband" but seven years "from her virginity." All the rest of the time she had been a widow. She devoted her whole life to the service of God, for we are told that "she departed not from the temple, but served God with fastings and prayers night and day."

The only time she makes her appearance in the New Testament is when Jesus, a babe in his mother's arms, is brought to the temple "to do for him after the customs of the law." Coming into the court at the instant that Simeon was giving his blessing and prophecy over the infant Savior, she "gave thanks likewise unto the Lord, and spake of him to all that looked for the redemption in Jerusalem."

From the little that is said in the biblical narrative concerning Anna, we gather that she was a devout religionist and that she was a woman of great intelligence and faith; for she both understood and believed in the promises touching the Messiah and in their fulfilment in Christ. Not only so, but Luke, in the phrase, "she spake of him to all that looked for the redemption

in Jerusalem," makes her one of the first, if not the first, to advocate acceptance of the Christ.

QUESTIONS.

1. Give an account of what happened to Elizabeth, so far as we know it. 2. Contrast her with her husband in respect to faith. 3. Why did she "hide herself" for five months? 4. What would be her probable feelings regarding her condition as to her child? 5. Can you infer anything concerning the character of Elizabeth from the fact that she had this miracle happen to her? If so, what? 6. Give the details concerning Anna's life? What kind of woman was she? Give your reasons.

LESSON II.

Work and Business.

SECOND WEEK IN NOVEMBER.

LESSON III.

Genealogy and Art.

THIRD WEEK IN NOVEMBER.

GENEALOGY.

SCOTCH AND IRISH SURNAMES.

The belief that the ancient Celtic race descended from one of the tribes of Israel is widespread among this people. They were a primitive warlike race which at one time occupied the greater part of western Europe, France, British Isles, southern Germany and Switzerland. The people themselves have been absorbed into other races, practically, while the language is extinct. The Welsh are probably the only ones who retain any considerable evidence of the ancient inheritances.

These peoples were governed largely through tribes or clans. Their inherited patriarchal traditions were productive of similar results wherever they were found. They were intensely loyal to their tribes or clans. A chieftain as the embodied symbol of all the virtues and powers of the clan claimed their deepest allegiance. He was not a despot, nor did he possess arbitrary powers. He was controlled by a council of elders as were his Israelitish forebears. His home belonged to the clan or tribe and he could not bar his door against any member of his tribe, howsoever humble that neighbor might be.

It must be understood that the Gaelic race, although supposed to be of one blood, was divided into clans, and these clans were subdivided into septs or branches. We are told by Duncan Forbes that "a Highland clan is a sept of men, all having the same surname, and believing themselves to be related the one to the other, and to be descendants from the same common ancestor."

However simple this division may appear in practice, it became considerably confused by various circumstances. One tribe might war against another, and most of the tribe become extinct through conquest. This was the case in the MacLeod clan. The MacRaes were servants or thralls under the MacLeods, after the battle which was one of practical extinction. The MacLeod widows and daughters married MacRae men and the MacRaes assumed the name of MacLeod. Sometimes because of feuds or occasional intermarriages, men from one tribe or clan joined another. Captives in war were added to clans. All of these circumstances, hindered the perfect clan distinction and the pure blood descent which is now so proudly claimed by the Scotch people. However, the custom was sufficiently rigid in its application to form the most exclusive division of tribal life known in Europe.

Clan signifies literally, "offspring, children." In Irish this is called *cland* and in Welsh it is *plant*. The clan is the expansion of the family. Each male member was called Mac or "the son of" the first ancestor. Each member of the clan MacLeod was a MacLeod or son of Leod or of the clan Leod; and the MacAllister was a son of the original Allister. Sometimes when there were a number of *Ians* (which is the Scotch form of spelling John), existing in any one branch of the clan, it was customary to add a nick-name such as, red Ian MacAllister, giving the color of the hair, or the name of the father, etc., etc.

The Irish clan customs followed largely that of the Scottish peoples. In Ireland the head of a tribe gave his name to his descendants or followers who called themselves by his name, preceded by *hua* or *hy* meaning grandson, and this has been anglicized into O', as O'Neal, for Hua Nial. Hua Conchabair has become in English O'Connor, and Hua Sulleabhain is O'Sullivan.

The ancient Irish, like the Gaelic Highlanders, had their personal names, and that of the sept to which they belonged. Should there be need for discrimination between those of the same Christian name, the same mode of distinguishing one from another was pursued in Ireland as in the Scottish Highlands.

In the tenth century King Brian Boru is said to have issued an edict that the descendants of the heads of tribes and families

then in power should take name from them, either from the fathers and grandfathers, and these names should become hereditary and fixed forever.

The custom of adoption and absorption into tribes or class was as prevalent in Ireland as it was in Scotland.

Irish names passed through a great many changes after their first introduction, and many of the descendants of the old families exchanged their names for others.

In 1485 an Act was passed entitled "An Act that the Irishmen dwelling in the counties of Dublin, Myeth, Wriall, and Kildare, shall gae apparelled like English men, and ware their heads after the English manner, sware allegiance, and take English surnames." This Act directed every Irishman whom it concerned to "take to him an English surname after one towne, as Sutton, Chester, Trym, Syrne, Corke, Kinsale, or colour: as White, Blacke, Browne; and that he and his issue shall use this name under payne of forfeiting of his goods yearly till the premises be done."

Thus constrained, the Mac- and O'Gowans became *Smiths;* the Shonachs, *Foxes;* the MacIntires, *Carpenters;* the MacCogrys, *l'Estranges;* and the MacKillies, *Cocks.*

Note: We suggest the classes shall purchase the book called *Family Surnames and Their Story,* by S. Baring Gould, chapter 18 for this lesson.

QUESTIONS.

Who are the Celts?
What countries did they inhabit?
Who are their descendants?
What is a clan?
How are they subdivided?
What clan customs obtained in Ireland?
Who was Brian Bora?
What was the Act of 1485, passed by the English parliament, and how did it affect Irish surnames?
What is the meaning of Mac?
What is the meaning of O'?

ART.

NOVEMBER LANDSCAPE.

The leaves are falling, but they lie in heaps of brown under the purple branches of the wild birch and alder, the scrub-oak, maple and elderberry. Owing to the exquisite subtlety of color-

ing at this time of the year, our mountains are most beautiful. The white-trunk quaking aspen gleam through great and smaller green pines; few of winter's withered leaves still hang by their stems or huddle under the bare brush. As you walk through the deeply marked footpaths, a few rustle beneath your feet. Though the tenderness of spring is far away, November is filled with perhaps a greater beauty, even spirituality. Its tones are mellow, soft and low. Its colors are no longer rampant, flambuoyant, as in September and October, but all subtle, exquisite. Just as does April, November sends the rain to wash and cleanse from dust every living thing. The ground must be a storehouse for water before the freezing time sets in and the snow blanket covers the whole earth. It is a time of sadness and of tears, and the mist envelops the hills.

FREEZING TIME.

The last of November is the time to organize a skating party, and remember skating is not just for young people. Thanksgiving time brings generally the first skating weather. Among the brightest memories of my young life was the skating party on Thanksgiving morning, followed by roast goose and wild ducks at home.

QUESTIONS.

a. Describe a canyon scene in November before the rainy season.

b. Describe the November soaking wet day in the valley.

c. Describe a November fog on the hills or in the valley.

d. If you have a picture representing that time of year, refer to it.

e. Describe the last outing at the canyon camp.

f. Compare the Winter, Spring and Summer with this time of year.

g. What is the character of the sky?

h. Note the difference from the spring sky.

i. Describe the skating weather. Which is lighter, the sky or the ice? Which is darker, the willows around the ponds or the far-off mountains?

j. Make a sketch of skaters playing tag, on the ice.

ARCHITECTURE.

Provide a collection of pictures of beautiful buildings. We suggest that you take one subject such as, English cathedrals, Panama-Pacific Exposition, World's Columbian Exposition, French Exposition, or the Lewis & Clark Exposition. Mount the pictures on cards which may be pasted or pinned upon the wall.

SUGGESTION.

Many sisters have missionaries in Europe or in the Eastern or Western states, who have perhaps sent views of wonderful architecture. Here is a place to utilize them. Familiarize the members with the names of the buildings, and the place where the buildings are erected.

LESSON IV.

Home Economics.

FOURTH WEEK IN NOVEMBER.

THE SERVANT PROBLEM.

ROLL CALL.—What may I do to dignify home labor?

GEM.—"For though I be free from all men yet have I made myself servant unto all that I might gain the more" (1 Cor. 9:19).

I. INTRODUCTION.

The procuring of efficient help in the home is one of the real problems of the modern industrial world. In no other field of human work is there such lack of understanding between employer and employed, such lack of standardization or such general dissatisfaction.

This lesson is presented with the hope of bringing to the attention of the mothers of Israel these unsatisfactory conditions and at least making an attempt at some kind of reform.

II. THE SERVANT—A DEFINITION.

Why do we so object to the term "servant?" The greatest servant ever born was Christ who is the servant of every man that ever lived. It is a beautiful thing to serve with love and intelligence, or to be served.

The real meaning of the word "servant" as used in connection with housework, should be: one who is learning one's job so that one may be master when it is learned. It is just another name for an apprentice when used in this sense.

WHAT'S IN A NAME?—If the name *servant* hurts one's pride, let us choose another word: maid, household aid, home helper, or housekeeper. Any of the above names are as dignified as clerk, typewriter, or nurse, or any other, if only we think so.

THE LESSON OF DEMOCRACY.—One must not forget that in this free country one man is just as good as another, if he does his work as well and keeps himself as honest, virtuous, and industrious. No profession on earth requires greater intelligence or more real brain power than does the successful house profession.

THE LESSON OF CHRISTIANITY.—The man who has the true Christian spirit can never feel himself superior to another man because of mere birth, or social station, or wealth or any artificial man-made condition. There is no class distinction between real Latter-day Saints.

III. KINDS OF SERVICE.

BY THE JOB.—It is not unusual to hire help for a certain kind of

work, or for the fixed period of time—such as at threshing time on the farm, or to do the spring or fall sewing, or for the week or month of a woman's confinement. Such help is usually not hard to get and is fairly satisfactory.

By the Day.—Some women prefer to work by the day at laundry work or heavy housework. This is generally a satisfactory kind of help to get, and to give, and it may be that the hired housework of the future will have to be done in just this way for there are advantages on both sides.

General Housework.—The most unsatisfactory kind of house-service is that performed by the general maid of all work, and in the small home where only one maid is kept. It is also the hardest kind of work to do and to get done. Such work is supposed by the employer to begin before the family is astir in the morning; it lasts all day and into the evening; and it includes the performance of all kinds of work known to the home.

By the very nature of things, this kind of service will remain unsatisfactory until it is more intelligently systematized.

IV. Imperfect Standardization.

There are many reasons why housework and its performance by others outside of the home has not reached the degree of efficiency found in other occupations of men and women.

Causes.—The first reason for this lack of standardization is the fact that housework itself is in an unorganized condition.

Housework Unorganized.—Not until recent years, have thinkers and educators generally, found it necessary to study housework as a profession.

Long Hours.—By very necessity, the performance of housework includes long hours for mistress and maid, as well as many and exacting kinds of labor. Only when the housework is very carefully organized, can there be found any time for recreation or rest; and organization requires careful thought, intelligence, and a trained intellect, whether that training come from experience or through schools.

No Standard.—One reason why housework is so unorganized is that no one has estabilised a standard of work. Mrs. A. requires her housework to be done in a certain manner; Mrs. B. wants her work done in an entirely different way. The bewildered girl thus finds herself at the mercy of an unregulated, whimsical, domestic standard as varied as are the noses on the faces of her changing mistresses.

Social Ostracism.—Another reason for dissatisfaction is that the one who does housework for pay is placed in a social class by herself. Even the unions ignore her. Not only is she in a different class, but in a lower class, unfortunately. So that a healthy, intelligent woman, will try almost any other kind of work before turning to her last resort—housework. Nowadays, if a woman has brains to do anything else, she will refuse to do housework.

Personal Happiness.—Most girls realize that their girlhood comes but once, and because of the very swiftness of its passing, they long to have some pleasure mixed with their daily toil. This is not possible unless the housewife plans carefully and attends sympathetically to the girl's social needs and desires.

Lack of Training.—The next reason for this condition is a result of the two previous conditions. It is really lack of training on the part of those who "hire out." Many of them have had very little experience in the doing of housework in their own homes. For one

reason or another, the girls are tired of living at home; or the parents want them to earn a little money; or the girls themselves feel they need a little more money, and with money as the only incentive, these ignorant, untrained girls go out into the active occupation of housework to earn their living. Then these unprepared maids expect to earn good wages while they are really learning their trade. No mistres feels satisfied with such service; as soon as the girl has learned her trade, she is ready to marry, or go where she can earn bigger wages.

No Laws or Traditions to Protect Employer or Employed.—In this country there are no laws to protect the mistress or the maid. In the older countries of Europe, the girl has back of her a law that protects her in any position where she is doing her duty. The same is true of the mistress. No maid can leave her employment as long as she is doing the right thing by the girl unless the girl gives the mistress at least one month's warning. Such a condition as a girl leaving over night if she so desires, is unheard of, for no one will employ a girl unless she comes with a good recommendation from the last place in which she worked. This excellent custom gives a sense of responsibility both to the working girl, and to the woman who pays the wages. The domestic service in this country would be much more satisfactory if there were laws to protect both parties in the contract. May it not be possible to institute such laws in our own state.

The Remedy.—The remedy for all of these unsatisfactory conditions may be found in a united action by all concerned. The housekeepers themselves, must make the first move, and as a neighborhood or as a class, standardize housework. They must organize their work so that girls need not have to work overtime. They must institute a change in the social position of the hired-girl, the mistress herself feeling a social equality with her maid, even if she fortunately possess superior age and intelligence quality. She must also provide time and opportunity for her maid to have some pleasures.

Mothers who want their girls to earn a good part of their living by housework, or to prepare for future domestic service, must make each girl share in the different processes of housework, and let the girls rotate so that each learns to do all of the processes equally well, instead of keeping one girl on one certain phase of housework which she prefers, and which, therefore, over-emphasizes her efficiency. She will also give each girl some experience in the marketing, and in those deeper, intricate problems that make or mar a good housekeeper. She will train her girls to adopt the budget system. She must regulate and systematize her own household labors, putting all her kitchen, house-cleaning and financial problems on a sound, well-regulated business basis. Finally, both mistress and maid, mothers and daughters, must unite in suggesting and securing legislation on this vexed problem.

The Lure of the Shop.—Parents and mistresses who hire girls for housework generally, must seriously regard the seeming advantages of the shop work for girls. It is often next to impossible to find help in certain large towns because the girls all prefer to go to the factory or the shops. Why is this? Is it because those who need home help, do not try to make the home a worthy rival to the shop? There is an old saying that you can drive a horse to water, but you can't make him drink. It is equally true that you can't make independent, human beings do what they don't want to do. One thing you can do is to create good desires and right views of domestic life during the formative period of a girl's life. That is the problem that confronts the mothers in their homes today. How are you going to make the girls

enjoy housework? Until that is accomplished, these unfortunate and haphazard ideals and methods will persist. Girls will go where they have regular hours, a chance to wear clean, nice clothes, and at least one whole real holiday—the Sabbath—to themselves.

THE FARM HOME PROBLEM.—Those who find it difficult to get sufficient help in farm homes must be especially vigilant in providing some pleasurable offset to the isolation and the necessarily long hours of work on the farm. They must use their wits and think of advantages and compensations which they can offer to the girls who come to help them, even if it means the purchase of a small phonograph and the promise of social recreation every evening if work is well done. Two or more homes could co-operate in such schemes and plans to lesson the drudgery of long hours and heavy work. A little advertising in the city papers of the fact that in a certain farming community, certain healthful pleasures are provided for those who work there might prove money well invested, especially if expenses be shared by a half dozen families.

It is especially necessary that farm mothers make their work more attractive to their own daughters than in the city lure, which draws so many pleasure-loving girls.

V. THE MISTRESS.

The mistress who engages help may well expect certain things from any one who enters her home for wages. They are:

GOOD SERVICE.—She has a right to expect that the one whom she employs is capable of earning every cent of the money the girl demands as wages. The girl should know her housekeeping business either from home experience, from study and practice in schools, or from good training in other homes; else how can she expect to be paid wages?

SIMPLE HONESTY.—That a woman employing help in the home should expect absolute honesty, need not be dwelt on. Not only honesty as regards the property of others but honesty in the matter of giving honest time and of doing honest work—not work that is well done on the surface but untouched in the corners. A mistress may rightfully insist that the maid possesses a sense of honor and responsibility in the performance of all her work and in all her words, as she, herself, practices honesty towards the maid; this much and no more. An undependable servant is worse than useless.

INTEREST IN THE WORK AND IN THE HOME.—A mistress may also expect that the one who enters her employment makes herself interested in the work of the home and in the members of the family. No one can do good work unless there is a feeling of absolute loyalty to the work performed as well as to the employer. This is true in every occupation of man—it is especially true in housework.

CONCESSIONS.—No problem on earth has only one side. If a mistress expects certain things of those working for her, she must concede equal rights and privileges to those employed by her.

PRACTICE OF THE GOLDEN RULE.—The mistress of the home must be willing to understand and practice the golden rule. The good mistress always has a lively imagination. She is able to put herself in the position of the one who works for her and is willing to treat the worker as she would like to be treated, if she were in the position of the servant. If a woman is willing to do this, she is more than apt to succeed in the employment of help in the home. A good mistress must realize that her helper is some other woman's daughter, and as she would like her own daughter to be treated in similar circumstances, she must be willing to treat the girl who comes into her home. A little love and expression of appreciation will do more

toward making the girl willing to work with vigor and determination than will all the harsh words and misunderstandings in the world. An attempt to supplant in a way the mother love that the girl is missing in being away from her own home will do much to bring out of the girl the very best that is in her.

Another thing that the wise mistress understands is that every human being needs companionship. The thoughtful mistress will make it possible for the girl to have the right kind of companionship when her work is done, even though she may not have it during the period of work. This is often difficult if there is a feeling of class distinction in the home—if the daughter of the house is considered socially better than the maid who comes to work. But even though that feeling exists, the mistress must encourage the girl to have the right kind of friends come to see her and provide some way of making right acquaintances. This is only fair to the girl because girlhood comes but once and the friendships of girlhood are those which often last the longest in life.

Another thing that the mistress must keep in mind in order to be perfectly fair to the girl who works for her, is the fact that the girls of today are the mothers of tomorrow. No woman wants the responsibility of having urged the girl to work at periods which may cause serious injury to her body. Sympathy for the girl will enable the mistress to instill into the unformed mind truths that will be helpful to her when she grows into mature womanhood and undertakes the great responsibility of life. Mother-Talks will be a great factor in drawing the girl to the woman for whom she works, and will rouse in the girl more interest in her tasks, while instilling gratitude and affection for her mistress, and the members of the family for whom she works. Aside from sentimental considerations, such a course is fair, just and wise, and brings marketable returns.

Competition with City and Shop.—The wise mistress understands that her home and the work of it is in keen competition with the life of the big city or with the shop or factories in her town. The wise woman will offer corresponding inducement for domestic service. She must think of ways to make her work pleasant; making the girl so happy that she will prefer life in the home to hard and constant labor in the shop or the big city establishments. This truth applies to the mother with daughters in the home. Such little devices as providing a prize for the one who shells the most corn or who picks the most peas or peels the onions for the pickling is perfectly legitimate. One might arrange a pickling afternoon, and let the girl invite young people to help her and then at the end have ice cream or cake; or let them make candy or something that will make these hard periods of housework pass over with some pleasure to remember them by. In such ways only will the mistress be enabled to make home work more desirable than the work to be found in the shop and in the big city.

VI. The Maid's Point of View.

If we have daughters whom we desire for various reasons to go out in the world and live in other people's homes to earn their living, or to learn things that they may not have the chance of learning at home, let us consider the maid's point of view of the situation, for there are two sides to every question.

Consideration of Advantages.—There are many reasons why housework is the very best occupation for girls who are anxious to earn money for any reason whatsoever, or who are undertaking to earn their own living before they become mothers and have a home of their own.

The Question of Health.—There is no occupation known to

women that offers more inducements for the preservation of health than does housework if it is rightly done. No woman should disregard this fact in the training and care of her girl. No gymnasium ever equipped offers a better chance for health-giving exercise than does a medium-sized home or the large home, if it is organized so that no one has to do more work than can be done well. If women would dress for housework as they dress for the gymnasium, wearing comfortable shoes, comfortable clothing, and work always in rooms that have a free current of air, they would get through their work that constant change of occupation that is so necessary to bodily poise. The tasks rotating agreeably, and every muscle, nerve, and the whole intelligence healthfully engaged. With wisdom and proper understanding, housework can be made attractive as well as physically helpful, and this is an advantage that should not be lightly considered.

The Question of Progression.—There is no work with the possible exception of teaching, that gives a girl the chance to learn things that are going to be of benefit to her in her after life as does housework. This is decidedly not true of many of the occupations that women choose today. If a woman is working in a comfortable, progressive, intelligent home, she is learning all the time something that she can use to her advantage when she gets a home of her own, and nothing that she learns, if it is well done, need be unlearned. This is a great advantage because life is so short and time is so precious.

It is true that a certain amount of drudgery must be done, but there is no profession on earth that does not have its drudgery; housework is no exception to this. The drudgery must be performed intelligently and under as favorable conditions as possible that it may be mimimized instead of exaggerated. Even dish-washing can be pleasant if performed under healthy conditions in a clean, pleasant kitchen, and especially with some good companion. No girl objects to washing dishes in her chum's kitchen. It is only at home that she objects to this. Now mothers, what is the reason?

Protection.—In the case of a girl forced to earn her living as well as of the girl who may choose housework, there is no better occupation because of the protection that it gives the girl. In most of the town occupations, in shop work, etc., girls are exposed to more or less temptation to indulge in the lesser evils of vanity and extravagance, as well as in those of greater magnitude. Bad men and bad women are to be found everywhere in the city and the town, and it must be understood by girls that if they take upon themselves the responsibility of seeking service with non-"Mormons," these evil conditions too often exist, and they have to meet all kinds of temptations. In the Mormon home, on the other hand, they are and should be, protected, shielded by wise women, and given a chance to form the right kind of companionship.

Wages.—In no other occupation is a woman able to begin her work with so little outlay. In beginning any kind of business, one has to spend a certain amount of money, more or less, in order to learn the profession. The very nature of home life makes it possible for a girl to learn domestic service in her own home usually, so that she can begin her wage-earning work really without any capital, except that of experience. The better the experience, the better the capital and the more wages she can demand. There are few professions of women that are better paid even though it does not seem to be true on the surface. A girl who earns three dollars in a home is really better paid than a girl who earns six dollars in a shop. The girl in the shop, unless she happens to be living in her own home where her parents are willing to take care of her, has to pay her board, dress

herself well, take care of her laundry, and all of her incidental expenses, so that a great percentage of her six dollars goes out for necessary living expenses. In housework, the wages that she earns is almost entirely clear profit and a big part of it can be set aside as savings. The dress of the woman doing housework is much less expensive than that of the woman who works in the shop, for nice clean gingham dresses are used most of the time and only one or two dresses annually are necessary to wear to social affairs, whereas in the shop, the wear and tear of clothes and of shoe leather, of hats, of coats, and all of the different kinds of clothing far exceeds any domestic need. Not only are the demands more, but the girls who are in town all the time feel that they must dress better and better, and there is more temptation to spend their money instead of saving it. So that from every point of view, the moderate wages paid in housework really is to the advantage of the girl who performs this kind of work. This is a consideration that is seldom thought of and yet should be well understood by the girl who intends to earn her living. It is also true that if a girl is the least bit capable she has a chance to keep her job indefinitely, for there are many homes in which competent help is needed, and the mistress is only too glad to find a girl who is willing to work until a possible chance comes to make a home of her own. This is not true of the other occupations. Changes come very rapidly, and often unexpectedly, and the girl often finds herself out of a job for one trivial cause or another.

VII. Rights of the Maid.

There are certain requirements that every self-respecting girl should make of her mistress. When first entering a home, she should have a good, yet modestly conducted talk with the lady and have a mutual understanding of what she is able to give and what she expects in return from her mistress. In the first place, she has a right to demand a clean, comfortable room. This is worth a great deal and if it cannot be provided, one is perfectly justified in demanding more wages or some other advantage to offset the handicap. She should be given, above all things, a good, comfortable bed. It is really to the advantage of the mistress to have the working girl sleep well, for if she doesn't, she is in no condition to work hard during the day. The pleasanter the room can be made, the easier it will be for the maid to remember the interests of the family who lives there.

Definite Hours and Holidays.—As far as possible there should be an understanding of the nature and kind of work required. The girl should demand definite hours and certain holidays, if possible. The hours should not be too long. If, for some family reason, the work must be done at six o'clock in the morning, and the girl must, of necessity, rise one-half or one hour before this, she should be given a chance to rest in the afternoon. The eight-hour law may be a little short for the performance of housework, because all tasks are not equally severe. No human being should be required to work from five o'clock in the morning until nine o'clock at night without some chance of recreation, pleasure, or rest. If for any reason a working day must be made this long, some of the following days must be made shorter to compensate for it. It is no argument to say that the mistress keeps long, hard working hours. That is entirely outside of her business arrangement with hired help.

A girl must also insist upon having an afternoon for herself, that she may do the personal things her life requires. She should have some chance to go down town to do her shopping, to visit a friend, or to indulge in some of the pleasures that her busy life seems to forbid. This afternoon should be her very own and under the wise,

indirect oversight of the mistress may be spent in any way that the girl chooses.

Whether or not a free Sabbath is given to the girl, she has a right to demand at least half of that day that she may be enabled to go to church if she chooses, or to have a visit with her friends, or to have another break in the routine of the week. Very few businesses demand their workers to be on hand the seven days of the week, and until housework is planned so that more freedom is given the worker, the supply of trained maids will decrease. If the Sabbath cannot be given, then the mistress should supply a greater wage or some other inducement that will counter-balance this disadvantage.

Provision for Companionship.—The girl may also require some chance of forming the right kind of acquaintances. She should be provided with some suitable place where she may ask her friends to come and that place should not be the kitchen. If there is no other available room in the house, then some arrangements must be made to have a certain evening when she may have the use of the dining room, or sitting room. No girl should receive company in her bedroom, unless very careful supervision is maintained. If her bedroom is made up with a couch into a day sitting room, and there is a chance for other members of the family to have free entrance, then there may be no objection to the girl using her own room for company. No girl likes to have her sole opportunity for companionship with young men to be confined to hanging over the gate or walking the dark streets. No good girl wants to meet young men on the street. If she has a gentleman friend, and is proud of him, she naturally wants to introduce him to others whose good opinion she prizes. This is natural and should be encouraged. If the girl has no chance to make and keep the right kind of friends and thus falls into temptation and sin, the responsibility belongs just as much on the mistress as on the poor little girl who has not been taught the great meanings of life.

Respect of Associates.—The girl may also demand and expect the same amount of respect in the performance of her work that any woman gets in the performance of any other kind of work. It takes a great deal of brain power to become a successful home-maker, and if a house-worker respects herself, she will be in better condition to demand the respect of others. The girl should have a clear understanding of her own rights and limitations, that she may not be mistreated either by her mistress or by any member of her employer's family. Children, particularly, must be taught to respect a maid, and the wise girl will give such kind and respectful treatment to the family that she may demand the same in return. She has a right to resent jeers and ill-timed jokes, insulting references to herself or her work, as well as the least attempt at familiarity on the part of any male member of the family. She must neither give nor take insults.

Concessions.—Since this is an occupation of choice, the girl must be willing to give as much as she hopes to receive. This is merely a law of economics. and is practiced in all the occupations of men and women.

The Girl Must Understand Her Business.—Many ignorant girls, scorning work at home, expect to be paid wages in a strange house for the privilege of learning how to work. In no other occupation of life would this condition be tolerated. A person pays for the privilege of learning his job. An apprenticeship in any trade is paid for in some way. The teacher is the one who should be paid. The girl must be frank and state clearly that she is or is not well-trained, and if she is just learning, she must be willing to take lower wages, at least until she has gained some proficiency in the work. Another thing she

must be willing to let the mistress or the one who hires her be the judge as to whether or not she is earning the wages she asks. For no one knows better than the employer the grade of work that is being done.

MUTUAL UNDERSTANDING OF GOLDEN RULE.—The girl must know that the ideal practice of the golden rule is a mutual arrangement. She must treat her mistress as she, herself, would expect to be treated, were she in turn a mistress and have work done for her. She would not tolerate rudeness or insolence or lack of interest in work. She must be equally willing to give her best efforts while she is performing her noviate. If she respects and honors her mistress, she may, in turn, demand the same treatment from her mistress. She must feel that domestic work is in reality a profession, and intelligent women take a pride in doing it well. If she can't do this she is not earning the full measure of her wage. If she does do it she may rest assured that any fair-minded woman will recognize her intelligent desire and recompense her in proportion to the degree of efficient service given. No one can do work well if they despise work. They must take an interest in housework; take a pride in doing it well or else it can never be done well. For the work that a woman undertakes to do reflects her own personality.

If a girl feels that her mistress does not understand her or is unjust in her treatment, she is perfectly justified in asking for a talk with her mistress and telling her candidly and earnestly how she feels and if she is at fault and in what way. If this give and take, this mutual understanding is a living thing, the two will work congenially together and the whole domestic machinery will be more perfectly adjusted. It is always better to talk things out than to carry a grievance and let it create a final cataclysm.

BRAIN WORTH MORE THAN MUSCLE.—There is one thing that every worker must understand, and especially is this true in housework. The great thing demanded of the workers today is not alone muscle power, but brain power. In no kind of work performed by humanity is there a greater need of the exercise of intelligence than in the performance of housework. The wages that a girl commands is measured, after all, by the degree of brain power she puts into her work. The world doesn't want mere muscle work today. This is particularly true of the home. The day of letting the hand do the heavy tasks of sweeping, dusting and washing and ironing and cleaning while the brains are off on a vacation is past. Machinery does so much now that we must keep ahead in order to keep abreast. The performance of every task reqires the full attention of the worker if the work is to be well done. One thing, however, must be understood; a ten-dollar-a-week girl can get her price in any occupation.

FINE SENSE OF HONOR.—A girl must cultivate a fine sense of honor in going into a home to perform the work thereof. She must be able to measure values and respect the possessions of the home as well as the time that she uses. She must feel a keen sense of honor as regards her promises. Her word must be as good as her bond; if it isn't, she is a poor and cheap worker. If a girl is not dependable; if she can't be trusted to work when alone; if she has no sense of responsibility regarding the work that she is doing; if she can't be trusted with other people's property, or if her word may be doubted, then she may be sure her services are valueless to every one, particularly in the home.

NOTE.—The class leader may formulate questions on this lesson, or invite open discussion of the points given.

FOR RIGHT

My Robert was in the convention
  Where the party's bold scheming is done;
'Twas the first he had ever attended,
  For the lad had just turned twenty-one.
They were counting with fearful precision,
  The men they could muster in line,
To fight in the war that is waging
  For the tottering kingdom of wine.

"You may count my dear mother against you—
  I am sure of the stand she will take;
She has always been true to the party,
  But she'll play to no wine-bidder's stake."
Thus Robert reported, and added,
"In view of the struggle in sight,
The stand of my father is doubtful,
  But my mother will stand for the right."

"And what about you?" called a leader.
  "There is wealth and position to win,
And your name has been slated for honors,
  You know—if you help us get in!"
That was threatening, for Robert expected
  A good place on the ticket that day:
And the inference was, "We'll support you,
  But we're naming the price you must pay."

I never had dreamed that my Robert
  Could command so much power and might;
But he answered: "To hell with the party!
  I stand with my mother for right!"

So Robert is not on the ticket
  For the office he wanted to get;
But he's on in the fight against Satan,
  With the busiest men to be met.
And his stand gives the key for all conflicts
  Where Sin flaunts a banner in sight:
Though the world should "stand pat" for a party,
  I must be valiant for right.

ANNIE D. PALMER.

WAR AS IT WAS.